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T H E
P R E S A G E S
J. Howell. O F
1743 L I F E and D E A T H
I N
D I S E A S E S.

I n S E V E N B O O K S.

In which the whole HIPPOCRATIC METHOD
of predicting the various Terminations and E-
vents of Diseases, is in a new and accurate Man-
ner illustrated and confirm'd, not only by the
Sentiments and Opinions of the ancient Phyfi-
cians, but also by a long Course of attentive
Observation and Experience.

By P R O S P E R A L P I N U S,

Professor of Medicine and Philosophy in the University of Padua.

Translated from the last *Leyden* Edition, revised and
published by GAUBIUS, at the Request of Dr. BOERHAAVE.

By R. J A M E S, M. D.

Cujus Rei non est certa Cognitio, ejus opinio, certum reperire
Remedium non potest: verumque est, quod ad ipsam curandi
Rationem, nihil plus confert Experientia. Cels. Pref. L. i.

V O L. I.

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BOERHAAVE'S PREFACE.



VERY one who has been at the Pains to make an accurate Scrutiny into the real and genuine Nature of Medicine, must be sufficiently appriz'd, that in order to practise this Art with Success, and establish it upon a sure and lasting Foundation, the first Thing requisite is an accurate History of Diseases and Facts; and the second, a strict and candid Ratiocination or Deduction of Inferenees from these

A 2

Facts.

Facts. The Method of reasoning and improving the Mind in medicinal Knowledge, from a proper Collection of Observations and Experiments, I have sufficiently pointed out in my Dissertation, on *the Use and Advantage of mechanical Reasoning in Medicine*. The most rational Way of making Experiments, and of reaping a proper Advantage from such as are already made, I have also shewn in my Dissertation, *in Praise of the Study of Hippocrates*, who is almost the only Author, in whose Works we find a rich Store of those faithful and distinct Observations, which are at once the Foundation and the Glory of the Healing Art. It were to be wish'd, that the accurate Collector of these Observations, had digested them into that happy Order, in which we may readily suppose his uncommon Penetration would have plac'd them. But to the great Detriment of Medicine, did not live to put so noble

ble and extensive a Design in Execution. Several celebrated Physicians have made it their Business to supply this Defect, but none have succeeded so well in their Attempts, as *Ludovicus Duretus* and *Prosper Alpinus*, who is perhaps a still greater Ornament to his Profession; the former, in his judicious Commentaries and Annotations, on the *Coacæ Prænotiones*, and the latter, in this Work, concerning the *Presages of Life and Death*. The first Time I read this valuable Production of *Prosper Alpinus*, I concluded, that there was no where to be found, a Book fitter for promoting Medicinal Knowledge, and consequently none more worthy to be warmly recommended to Students in Medicine. As the Copies of this Book were become extremely scarce, I took Care to have it reprinted according to my own Edition, which was that of *Frankfort*; but as this Edition was so highly erroneous, both with respect

spect to Words, Sentences, and Quotations, that the genuine Sense of the Author, could hardly be discover'd ; and as I had no Leisure myself, I was impatient to find out a proper and judicious Corrector. Accordingly, this tedious and laborious Task, was, at my Request, undertaken by *Rudolphus Dyker*, a singular Ornament to his Profession, on Account of his Industry, Modesty, and Erudition. As this Gentleman, finish'd his Task with Judgment and Applause, so I equally rejoyce at his Success, and congratulate the Students of Medicine, upon their having this Work put so perfect into their Hands, being fully convinc'd, that the World was never yet favoured with one of greater Worth.

Leyden,
Sept. 22. 1709.

Herman Boerhaave.



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OF THE
P R E S A G E S
O F
L I F E and D E A T H.

THAT Part of Medicine which treats of the Prognostics of Diseases, and enables us to form a previous Judgment with Respect to Death or Recovery, ought no Doubt to be handled with the greatest Accuracy since it contributes much to the Advantage, not only of the Physician, but also of the Patient ; for the latter, hearing a favourable and auspicious Prognostic with Respect to his own Recovery is by that Circumstance animated and encouraged to obey the Directions of his Physician, by which Means he is sooner and more easily restored to his former State of Health, than he would be, by a peevish Indulgence of his own Humour. The Physician also by his Art, foreseeing the future Symptoms of the Patient, is of Course better qualified for preventing them by proper Remedies. And from these Symptoms comprehending the Nature of the Disease, he understands what Method of Cure is most proper ; for if the Prognostics of Diseases are neglected the most important Part of Medicine which is a due Regimen, can never be prescribed under them. But that the Know-
VOL. I. B ledge

ledge of the Regimen depends upon a previous View of the various Stages of Diseases, and especially of their Heights, we are told by *Galen* in Lib. 1. cap. 3. *de Crisibus*, in these Words. “ A
 “ skilful Physician who pretends to be no Re-
 “ proach to his Profession, ought to foresee the
 “ future Height of the Disease and adapt the Re-
 “ gimen he prescribes to it. It is in like Manner
 “ far better to foresee the Beginnings and Aug-
 “ mentations of Diseases long before they happen,
 “ than to become acquainted with them, when
 “ they are present.” Since the Days of *Hippo-
 crates* the primitive Founder of the prognosticat-
 ing Art, none, has so much distinguished himself
 for his Sagacity in this Branch of Medicine, as the
 incomparable *Galen*.

Thus he foretold *Eudemus* the celebrated *Roman*
 Philosopher, not only what kind of Fever he
 would labour under, but, also on what particular
 Day it would be terminated by a critical Discharge
 by Stool. He also informed *Sextus* a *Roman* Sena-
 tor and the intimate Friend of the Emperor *Seve-
 rus*, that on a particular Day he would be seized
 with a Fever, which would cease on the sixth Day,
 return on the Fourteenth, and on the Seventeenth
 be totally terminated by Sweat. Besides 'tis cer-
 tain from his own Treatise *de præsagitione ad Post-
 kumum*, that a *Roman* Youth labouring under a
 Fever, and his Physicians ordering Venesection,
Galen oppos'd their Sentiments and in their Presence
 foretold that the young Man would have his Dis-
 order terminated by a copious Hemorrhage, from
 the right Nostril, which forthwith happening af-
 forded immediate Relief to the Patient. These un-
 expected and seemingly miraculous Accidents, ex-
 cited the Physicians at once to the Admiration and
 Emulation of *Galen*, so that *Martianus*, one of
 the most celebrated Physicians of *Rome*, some
 Time

Time after meeting him in the Street, accosted him in the following Manner. “ You acknowledge that you are acquainted with the Contents of the second Book of *Hippocrates’s* Prognosticks, I myself am no Stranger to them, and yet I cannot prophecy.” *Eudemus* also when cured of his Fever in the Manner *Galen* had prognosticated, cried with a loud Voice to a Company of his Friends, “ That *Pythian Apollo* by the Mouth of *Galen* prognosticated to the Sick, and inform’d them not only by what Remedies Health might be recalled, but also, on what particular Day their Disease should thoroughly terminate.” Hence many, not only of those who were ignorant of the healing Art, but also of those who were well acquainted with Philosophy and Medicine, admired *Galen’s* Sagacity in Prognostics and extol’d him with the highest Praises, whilst both Physicians and Patients, looked upon *his Presages* as so many sacred Oracles. Hence the Importance of the prognosticating Art of Physicians is sufficiently evinced ; for in acute and mortal Diseases, the Physician who foreseeing the Death of the Patient, predicts it to his Friends, is not branded with the Misfortune which is ascribed to the Violence of the Disease. But if he should not foretell this Revolution before it happens, all are ready to conclude, that the Death of the Patient was owing either to the Ignorance or Negligence of the Physician. Hence many modern Physicians, conscious of their own Ignorance, indifferently pronounce that all Persons seized with acute Disorders will die. In the Beginning indeed of such Diseases they affirm that they will be very violent and dangerous : But when, as they are approaching to their Height, they observe a new Train of Signs, or the former Symptoms increased, or the Patients in any Respect preternaturally uneasy and

anctious, or delirious, or affected with a Difficulty of Breathing, or unusual Pains, they forthwith predict approaching Death; and though the Patient should soon after recover, yet they sustain no Loss from such a Conduct but rather procure unmerited Fame and Reputation, since Persons ignorant of the healing Art, remembering that their Death was prognosticated by the Physician, ascribe their Preservation to his Skill and Diligence if they should happen to recover. But sagacious Physicians do not in all acute Distempers indeterminately predict the Death of the Patient, since from the genuine Principles of the prognosticating Art, they are enabled to foretell who will die and who will recover; nor are they afraid of all Augmentations of Symptoms, nor of the Appearance, nor even of the considerable Increase of new Symptoms. On the contrary they rather affirm that some salutary Crisis is often to be expected from those very Circumstances which in the Eyes of ignorant Physicians indicate the malignant or obstinate Nature of the Disease. Since therefore from what has been said, it appears that the prognosticating Art is not only highly useful but also absolutely necessary to Physicians, we shall for that Reason, quit the beaten Tract of former Authors and describe it with all that Accuracy and Precision which a Subject of such Importance requires. For which Purpose we shall first consider these Things on which this Branch of Medicine depends.

B O O K I.

C H A P. I.

From what Things, Physicians may prognosticate the Death or Recovery of Patients.

THEY who are desirous of forming right Prognostics, ought previously to understand from what Things they are to be deduced. Prognostics are therefore to be drawn from two Things, the first of which is the *Disease* itself, which like an hostile and unfriendly Agent endeavours to destroy the Body, and the second *Nature* which like a valiant and undaunted General residing in the Body endeavours to defend it against the Stratagems and Attacks of the Enemy. But as a Commander employs many Soldiers, some to attack one and some another Part of a Fort, before a Surrender can be obtained, so a primitive Disease employs many Symptoms, and even other concomitant Disorders to attack and foil different Parts of the Body at one and the same Time. Nature on the contrary, like a strenuous Defender of the Body, endeavours with all her Power to preserve it from the Symptoms and Paroxysms, lest it should succumb to the Disease, for according to *Galen in Com. 5. Text. 2. Lib. 6. Epidem. Hippocrates* affirms that Nature is a skilful Artificer in consulting and preserving the Welfare of Animals; since she furnishes all the Parts of the Body with particular Powers, by which as by so many Soldiers they are guarded against various Symptoms and Diseases, so that it is sufficiently obvious that, the

stronger Powers the Parts of the Body are furnished with, the more Difficulty a Disease must have to surmount and overcome Nature, which on the contrary falls an easy Prey to the Shock of a Disorder when the Parts of the Body are furnished with weak and languid Powers. Hence it is obvious that the Prognostics of future Life or Death depend on an Observation of the mutual Struggles between Nature and the Disease, which *Galen* in *Lib. de Constit. Art. Medicæ, Cap. 18.* beautifully expresses in the following Manner. “ A Physician always
 “ fixes his Attention on the Struggle between Nature and the Disease, and accordingly as he discovers which of these is the stronger, forms his
 “ first Prognostic with Respect to the Death or Recovery of the Patient, and then from knowing the particular Degree of Superiority or
 “ Strength the one has above the other, he fixes or ascertains the Time in which the Disease will
 “ terminate either in Death or Recovery.” Nor is it surprising that the Person who duly considers the Force both of Nature and of the Disease should be able to determine which of them should at last prove victorious. Since Persons who carefully observe the first Efforts of Wrestlers, can, even without a previous Acquaintance with their respective Strengths foretell which of them will prove victorious, and how soon that will happen. For this Reason the Prognostics with Respect to Recovery or Death can be drawn from no other Source than an accurate Knowledge of the Strength both of Nature and the Disease, and such a Knowledge enables us nearly to ascertain the Time during which the Struggle will last ; for as the Disease will soon be terminated when there is a large Share of natural Strength, so Death will soon approach when that Strength is exhausted or languid, and the Disease at the same Time violent. That Nature

is stronger than the Disease is indicated by the vigorous Powers of the Body by which she fights so strongly against even the most violent Disease, as not to be easily overcome by it. But it some Times happens that as the strongest and best fortified Castle is forc'd to surrender through a Defect of Soldiers, Ammunition, Provisions or some other Things necessary for Defence, so Nature though strong and vigorous often succumbs to Hunger, bad Regimen, improper Remedies, or the long continued Shock of the Disease. Besides as a General, when long besieged and beginning to dread the Want of Soldiers, Ammunition, and other Things necessary, frequently makes a sudden Sally from his Camp, and by a vigorous Onset either gains a total Victory, or so weakens the Enemy that he has little or nothing to dread from him for the future, so Nature, always skilful in relieving herself, when guarded by strong Powers, and beginning to dread a Defect of Strength from the Disease, its Causes or Symptoms, is often stimulated to make an Attack upon the Disease before the proper Time, and by a strong Encounter either totally subdues, or at least generally weakens it. And these Things by the wise Appointment of Heaven, are often brought about by Nature in a very surprizing Manner. But Nature is not equally careful of all the Parts of the Body, since according to *Galen* in *Lib. de Causis Morborum*, Cap. 6. she has originally furnished its most principal and important Parts with the largest Share of Strength; for as a General does not equally guard all Parts of a Fortification, but is principally careful of those which being obtained would procure a Surrender of the rest, so Nature is not so provident with Respect to the more ignoble Parts and such as are remote from the Viscera since the former, so long as the latter are unaffected are generally more

easily restored to their natural State, after the Shocks of a Disease. The principal Care therefore of Nature is to defend the Viscera and especially the Heart. And when any of these Viscera is affected, for its Defence and Security the Impetus of the Disease is either by the Permission or immediate Agency of Nature, determin'd to some of the more ignoble Parts. Thus *Galen* in *Lib. de usu partium*, *Cap. 2.* informs us, that Nature is always so watchful of the principal Parts, that when she has been long combated by violent chronical Diseases, she is often by Physicians observed to free the more noble Members by a Translation of the peccant Humours to some of the less important Parts. Thus we often observe various Diseases both of the acute and chronical Kind terminated by Translations to the Legs and Skin, by Tumours, Inflammations, exanthematous Eruptions, the Measles, the Small-pox, the Itch and other Disorders of a similar Nature. Thus *Hippocrates* in *Lib. 2. Text. 18. Sect. 13. prognostic.* tells us, “ That in
 “ violent and dangerous Disorders of the Lungs,
 “ all Abscesses happening in the Legs are benefici-
 “ al.” ’Tis therefore from Nature and the Disease, and a Knowledge of their respective Strengths, that the Physician must prognosticate Death or Recovery. Thus *Galen* in *Lib. 2. Text. 6.* tells us,
 “ That the whole of the prognosticating Art con-
 “ sists in comparing the Force of the Disease with
 “ the Strength of the Patient.” For if the Force of the Disease is superior to the Strength of Nature, the Patient will infallibly die, but if the Disease, is weaker, he will not die, provided no Error is committed in his Treatment.

But as the Disposition to Recovery, only appears in the Decline, or at least in the Heighth of Diseases, the Physician ought from a careful Scrutiny into the Strength of Nature and of the Di-
 fease

fease, to conjecture as nearly as possible, whether
 this Strength will last till such a Change happens.
 For he can hardly prognosticate justly with Respect
 to Death or Recovery, unless he has a previous
 conjectural Knowledge whether Nature, after the
 Height of the Disease is an equal Match for those
 Remains of the Disorder with which she must
 struggle. Hence besides the Knowledge of Na-
 ture and of the Disease, 'tis also necessary the Phy-
 sician should be acquainted with the future State
 or Height of the Disorder, for when the Strength
 of Nature and of the Disease are observ'd to be e-
 qual, in Cases where the Height is to happen soon,
 the Physician prognosticates that Nature will infal-
 libly surmount the Disease. But on the contrary
 when the Height is not to happen till after a consi-
 derable Time, he forms an Opposite, or at best a
 very dubious Prognostic. Hence it is obvious that
 without a Knowledge of the future State or Height
 of the Disease, a right Judgment can by no Means
 be formed with Respect to Death or Recovery.
 Thus *Galen* in *Lib. de Crisibus. Cap. 3.* tells us,
 “ That without an accurate Knowledge of these
 “ three, nothing with Respect to Recovery or
 “ Death can be predicted, any more than we can
 “ determine, whether a Man can carry a Burden
 “ to a particular Place, without previously know-
 “ ing the Strength of the Man, the Weight of the
 “ Burden, and the Length of the Way he is to car-
 “ ry it: For the Strength of the Patient corres-
 “ ponds to the Person bearing the Burden, the
 “ Disease to the Burden itself, and the Time
 “ which is extended to the Height or State, to the
 “ Length of the Way.” We cannot therefore
 justly determine any Thing with Respect to the
 future State of the Patient without a previous
 Knowledge of the Height of the Disease. Hence
 the Reason is obvious why nothing is of greater
 Importance

Importance than a Fore-knowledge of the future State or Height of the Disease; upon a Knowledge therefore of these three Nature, the Disease, and its future Height depends the whole Art of prognosticating. We shall now proceed to inquire into the Methods of acquiring a Knowledge of each of these, beginning with that of Nature

C H A P. II.

Of knowing the Strength of Nature, and especially of the Things from which the Degrees of this Strength, with Respect to Languor and Vigour are to be estimated.

AS the Strength of Nature is to be investigated by us, and the Things upon which the Knowledge of this Strength depends, discovered, we shall now treat of Nature, of her Powers and Actions. This Nature then, who so powerfully opposes Diseases is by many thought to be a Substance lodg'd in the Body, and possess'd of a self-motive Power. But what that Substance is, or in what Manner it produces its various Actions and Effects in the Body, are Secrets hitherto unknown. From various Passages however of *Galen*, such as *Lib. 9. de Hip. & Platon Direct. Gal. in Aph. 37. Sect. 4. Aph. 22. Sect. 5. Aph. 51. Sect. 1. in Aph. 14. Sect. 1. & Meth. Med. Lib. 11. Cap. 1.* we understand that he himself, *Hippocrates* and a great many other Physicians, were of Opinion that Nature was a certain Spirit, or innate coeval Heat produced by a due Mixture of the primitive or constituent Principles, and acting in the spirituous, muscular and solid Parts of the Body. Though I am not of Opinion that Heat is Nature or the vi-
tal

tal Principle, which rather uses Heat as its Instrument, yet a great many Circumstances convince us that this Doctrine of the Antients is not altogether groundless, for as *Hippocrates* informs us, those Bodies which have most innate Heat perform their Functions with more Vigour and Perfection than such Bodies as have but a small Share of that Heat. This is sufficiently obvious in the Bodies of Children and old Persons, since the former as abounding with the largest Share of natural Heat, for that Reason perform their Functions most perfectly; for young Persons have better Appetites, concoct and retain their Aliments more duly, apply them more powerfully to Nutrition and eliminate and consume the useless Excrements and Sordes better than Persons far advanc'd in Years. For this Reason, Children bear the most violent Disorders more easily than older Persons. But the Bodies of old and decrepid Persons; on Account of the Defect of natural Heat, perform their Functions in the most faint and languid Manner. The same Observation holds equally true in all the particular Parts of the Body; for the greater Degree of natural Heat there is in the Brain, Stomach, Liver, Heart, or any other Members, the more powerfully these Parts perform their natural Functions; and the less they have of this Heat, the less fit they are for performing their respective Operations. The Brain when furnished with a large Share of innate Heat, concocts duly, generates few Excrements, and powerfully digests, resolves or eliminates them, by which Means all the Senses are exercised in a proper and perfect Manner. Whereas a Brain which is too cold, concocts weakly, accumulates many Excrements and for that Reason continually abounds with them, by which Means the Senses do not perform their Offices duly, but in a faint and imperfect Manner. The same is also demonstrable
with

with Respect to the other Parts of the Body. Hence Nature may be justly supposed to be nothing else than a temperate and due Degree of coeval, or innate Heat, wisely appointed by the Author of our Natures, for producing the most salutary Effects, as also appears in brute Animals, which as they seem to do many Things from a Principle of Reason, are therefore by many Naturalists thought to be furnished with the Powers of Ratiocination and Deduction. Thus *Galen* in *Lib. 2. de Diebus Decretoriis, Cap. 2.* informs us, “ That
 “ the Man capable of forming a Judgment of these
 “ Days, must be a Physician, and convinced of
 “ the entire Sufficiency of Nature which by her
 “ Care and Providence consults the Good of the
 “ Body ; he must also be persuaded, that Nature
 “ uses her own peculiar and stated Motions.” And in *Lib. de Causis Morborum, Cap. 2.* he tells us,
 “ That we ascribe a certain Reason or Mind to Nature by affirming that she translates or conveys
 “ what is peccant or superfluous from the more
 “ noble Parts to such as are less noble.” *Hippocrates* also in *Lib. 6. Cap. 6.* calls Nature the Curer of Diseases, and *Galen, in Com. 5. Text, 1.* informs us,
 “ That *Hippocrates* was not among the Number of
 “ those who think that Nature is destitute of Art,
 “ since she artfully consults the Good of Animals.” Nature is distinguished into three Kinds, the first of which is called *Animal*, because it performs the Functions belonging to the Soul or reasoning Powers, the second *Natural*, because it pertains to Appetite, Nutrition and Generation, and the third *Vital*, because it is principally concerned in preserving Life. Thus *Galen* in *Lib. 9. Cap. 10. Method. Medend.* tells us, “ That Animals are go-
 “ vern’d by three different Kinds of Powers, di-
 “ stributed through the whole Body from their
 “ proper Sources; and these Powers were called
 Souls,

“ Souls, by *Plato*, who thought he had found out
 “ the Substance, of which each of them consisted ;
 “ for one of them is necessary for the Nourishment
 “ of the Animal, is common to Vegetables, and
 “ has for its Source the Liver, to which all the
 “ Canals or Veins of the Body are distributed :
 “ This may be called the appetitive, natural or
 “ nutritive Soul or Faculty ; the other is that Soul
 “ which being superior to that of Vegetables actu-
 “ ates Animals. This resides in the Heart which is
 “ the Source of the natural Heat ; and from which
 “ arise the Arteries. This is called by various
 “ Names, such as the vital Faculty or Virtue, and
 “ the vital Soul, and the *Anima animosa*. The
 “ third is called the rational, or reasoning Soul,
 “ resides in the Brain and presides over the volun-
 “ tary Actions and Senses.” This Faculty uses
 certain Parts or Canals which are the Nerves by
 which Means it conveys Sensation and Motion
 through the whole Body : These are therefore the
 three Powers or Faculties which defend the Body
 from Diseases, since the *animal Faculty* takes Care
 of the Brain, the *Vital* of the Heart, and the *Natural*
 of the Liver. These Three are compared to
 Generals of a Castle, who when they cannot de-
 fend it by their own Strength, employ Soldiers in
 Order to repel the Enemy. Thus any of these
 Powers or Faculties, employs certain Functions
 against Diseases. These Faculties are also furnished,
 with certain Instruments which are subservient to
 them in defending the Body ; for the animal Facul-
 ty seated as already observed in the Brain, has the
 Nerves for its Instruments, the Vital seated in the
 Heart has the Arteries, and the Natural in the Li-
 ver, the Veins, through which the Blood is con-
 vey'd for nourishing all the Parts of the Body,
 whilst by Means of the Nerves Sensation and Mo-
 tion is communicated to these Parts, and through
 the

the Arteries the vital Spirit is diffus'd from the Heart. The Parts of the Body are therefore kept alive by Means of the vital Spirit, move and feel by Means of the animal Spirit, flowing into them through the Nerves from the Brain, and are nourished by the Blood, convey'd into them from the Liver through the Veins. Every Part also not destitute of Life, but by Nature furnish'd with Nerves, Arteries and Veins is continually nourish'd, kept alive and rendered capable of Sensation and Motion, by Means of the Blood and the vital and animal Spirits. Hence all the Parts of the Body are furnish'd with these Heats of the Spirit, by which all the Functions or Actions necessary for the Preservation of Life, whether Animal, Vital, or Natural are perform'd ; and these Heats are by Physicians called Powers, which Nature, by Physicians also called the dispensing Faculty, dispenses to the Parts according to their various Exigencies. But all the Faculties perform their Offices by their proper Actions, three of which principally belong to the Natural, which are Nutrition, Augmentation and Generation ; to which Purposes many other Faculties are destined, such as the Retentive, the Attractive, the Digestive and the expulsive Faculty. Without these, the Parts of the Body are neither generated, nourish'd nor augmented. Many Powers subservient to this Faculty are enumerated by different Authors, but they may be all comprehended under these already specified ; for the Parts attract the Aliments by which they are nourished, or in Order to relieve some principal and noble Member they attract the excrementitious Parts of the Fluids, thus the Gall-bladder attracts the Bile, the Spleen the Dregs of the Blood, and the Bladder the Urine. The Parts also retain the attracted Aliments till they have perfectly concocted them, and carry off the excrementitious

Parts,

Parts, when by their Quantity they either too much distend or by their noxious Quality injure the Parts. They also concoct the Aliments till they are converted into a Substance fit for nourishing the Parts. For this Purpose various Concoctions are used according to the various Preparations before the similar Parts receive the Blood, and assimilate it to themselves by the last Concoction. There are different Concoctions made in different Parts of the Body by Nature destined for these Purposes. Thus the Food is first concocted in the Stomach, then being convey'd into the Veins, it is there concocted till it is converted into Blood, which being thence convey'd to all the Parts of the Body is by the last Concoction chang'd into their Substance. The Parts also expel what cannot be concocted or chang'd, or what proves offensive either by its Quantity or Quality. Hence all the Parts propel from themselves noxious Humours, which are receiv'd by such Parts, as are render'd weak through a Defect of Nature or the Strength of the Disease. Hitherto we have only treated of the natural Faculty: But the vital Power or Faculty, by Means of which the Parts of the Body live, uses only two Functions or Actions which are the Pulsation of the Arteries and Respiration. By the latter of these the cold Air is convey'd through the Aspera Arteria and Lungs to the Heart, that the vital Heat, which without a due Ventilation cannot be preserv'd, may by its Coldness be check'd and kept from Extinction. As by the Compression of the Lungs, the Sords form'd by the innate Heat are evacuated, and the vital Air rendered purer, so by their Dilation, the Heat of the Heart is restored and rendered purer. The same happens in the whole Body by the Pulsation of the Arteries, when by their Dilatation, which the *Greeks* call *Diastole*, the Heat is corrected, and by their Compression, call'd *Systole*;

stole; the excrementitious Parts generated by the Heat of the Humours are expelled. This Opinion is in various Passages mention'd by *Galen*, and in *Cap. 33. de Causis Pulsuum*, he tells us, “ That
 “ the Pulsation of the Arteries is design'd for pre-
 “ serving and checking the Heat of the whole Bo-
 “ dy; and for eliminating the Sordes contracted
 “ by the Heat of the Juices.” In the same Place 'tis also affirm'd that the animal Spirit or Breath contributes to the Generation of those Humours. Respiration is perform'd by Nature in Order to refrigerate the innate Heat of the Heart, and carry off the noxious Exhalations. The Pulsation of the Arteries is in like Manner added, in Order to refrigerate and purify the vital Heat diffus'd through the whole Body. There are various animal Functions; for that which is voluntary and subservient to the Nerves and Muscles, is two-fold, the first of which is Sensative, which is divided into five others, such as Seeing, Smelling, Tasting, Hearing and Touching. The second is that by which all the Parts of the Body are moved, the third that by which Imagination is perform'd, the fourth subservient to Ratiocination, and the fifth to Memory. These are all the Actions of the Faculties, which when sound and robust indicate a vigorous Nature, and which conveys a large Share of innate Heat to the Faculties themselves, and the Instruments by Means of which they perform their Functions; and consequently that the Brain their primary Source, and Seat labours under no Disorder. But the Actions of the Faculties denote the contrary when they are infirm, weak, or vitiated, when for Instance, through a Defect, or Weakness of Heat which is call'd Strength, a Fault of the Instruments, or the morbid Cause they cease to perform their Offices with sufficient Vigour. From the Strength there-
 fore

fore and Weakness of the Actions we are to form an Estimate of the Vigour or Imbecility of Nature. But, we now come to consider more particularly what we have hitherto only treated in a general Manner.

C H A P. III.

Of knowing the strong Actions of the Faculties.

THE most perfect Actions of the Body denote the Vigour of the Faculty from which they proceed, because they are certain Proofs not only of the Soundness of the Faculty itself, but also of its Seat, which *Galen* calls its first Instrument, and of the other Parts or Instruments subservient to the primary Instrument, as *Galen* informs us, in *Lib. 1. Cap. 2. de sympt. Causa*. When therefore, to begin with the Actions of the animal Faculty, all the Senses both external and internal, such as the Sight, the Smell, the Taste, and the Touch are not observ'd to be chang'd from their natural State, but are found duly subservient to the Purposes of Imagination, Memory, Ratiocination and Motion, we conclude that the Faculty residing in the Brain, is sound and unaffected. Thus *Hippocrates* in *Aph. 33. Sect. 2.* tells us, “ That in every Disease it is a good Sign to retain the Powers of the Mind, and be duly affected by all Objects presented, but the contrary is a bad Sign.” When Persons respire naturally and have the Pulsations of their Arteries, large, vehement, equal and regular, it is a Sign that the vital Faculty is strong. Thus *Hippocrates* in *Lib. 1. prognosticorum, Text. 25.* tells us, “ That a Faculty of breathing must be suppos'd a Circumstance of

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“ great Influence on the Patient’s Recovery, in all
 “ acute Diseases which are accompanied with a
 “ Fever and terminated in forty Days.” *Galen* al-
 so in *Comment. Cap. 7.* calls natural Respiration a
 Faculty of breathing, which indicates that neither
 the Thorax, the Heart, the Lungs, the Præcordia,
 nor any of the Parts connected with them are af-
 fected with Pain, and in *Lib. 1. de præſag. ex pul-*
sibus, when treating of Pulses which denote the
 Strength of this Faculty, he tells us, “ That a ve-
 “ hement Pulse is always produc’d by the Strength
 “ of the Faculty, and that the more vehement the
 “ Pulse is, the Strength of the Faculty is pro-
 “ portionably the greater.” The same holds
 true with Respect to the Functions of the natural
 Faculty; for when Patients have due Appetites for
 Aliments, and a moderate Thirst, it is an excel-
 lent Sign, since it denotes not only the Strength of
 the Faculty, but also that the Parts duly attract, re-
 tain, concoct the Aliments and eliminate the ex-
 crementitious Parts through proper Emunctories.
 The same Doctrine is confirm’d in *Com. 2.* But a-
 mong the various Actions of the natural Faculty,
 two are of the greatest Importance to determine its
 Strength or Weakness, and these are the Concoct-
 ion and Excretion of the Excrements. Thus
Hippocrates in *Text. 45. Cap. 9.* tells us, “ That
 “ Concoction prognosticates a speedy Crisis and a
 “ safe Recovery. And *Galen*, in *Lib. de Constit.*
Art. Medicæ, tells us, “ That a Disease can never be
 “ terminated unless the Signs of Concoction are
 “ previously observ’d in the Excrements.” Hence
 in all Disorders whether of the Ears, Eyes, Fau-
 ces, or any other Parts, Concoctions of all Kinds
 denote a speedy Crisis and a certain Recovery.
 And in *Lib. 1. de Crisibus, Cap. 8.* he tells us,
 “ that the Signs of Concoction appearing are ne-
 “ ver bad.” And in *Lib. 3. Cap. 3.* he tells us,
 “ That though he had been a thousand Times
 “ pre-

“ present when Crises happened, he never saw any
 “ one die whose Crisis was preceded by previous
 “ Concoctions.” In 1. *Aphorism.* he also asserts,
 “ That Concoctions always prognosticate that Na-
 “ ture is prevailing over the morbid Causes. Con-
 “ coction is succeeded by Excretion, which always
 “ indicates the Strength of the Faculty, and prog-
 “ nosticates a certain Recovery ; for Nature always
 “ first concocts, and then expels the peccant Mat-
 “ ter, so that all Excretions appearing after Conco-
 “ tions are justly accounted an happy and salutary
 “ Sign.” But Excretion is perform’d in two Man-
 ners, either when the Parts of the Body eliminate
 their proper Excrements generated in themselves,
 or when the Parts oppressed by the general Redun-
 dancy or bad Quality of the Humours evacuate
 them, or in both these Manners. The former of
 these Excretions is indicated by Excrements duly
 concocted and naturally eliminated. But this Spe-
 cies of Excretion shall be considered in the last
 Book. Excrements of this Kind as we are inform’d
 by *Hippocrates*, indicate the perfect Soundness of the
 Parts from which they are discharg’d. But the o-
 ther Excretion in which the Humours, which of-
 fend either in Quantity or Quality, are in due Time
 evacuated, shews that the expulsive Faculty is
 strong and that Nature prevails over the Disease.
 Of this kind are critical Eruptions of Blood, co-
 pious Discharges of Urine, Fluxes, Vomitings,
 Spittings and Sweat ; for all these indicate that
 Nature is robust and prevailing over the morbid
 Causes. With Respect to a due Excretion of
 Blood, *Hippocrates* in 1. *Epidem. Comm.* 2. *Text.* 65.
 tells us, “ That in burning Fevers, those who had
 “ a due and copious Hemorrhage from the Nose,
 “ were preserv’d principally by that Circum-
 “ stance.” This was observ’d by *Hippocrates*,
 with Respect to *Cleonaetes*, *Perieles*, the young Wo-
 man of *Abdera*, *Heropytus*, the melancholy Woman,

the young Woman of *Laryssa, Meto*, and a great many others of whom in *Aph. 73.* he says, “ Many of
 “ them had Eruptions of Blood especially such
 “ as were young and adult, but the greatest Part
 “ of those who had no Eruptions of Blood died.”

And *Galen* a little after in *Com. 3. Text. 38.* when speaking of *Meto*, tells us, That large Hemorrhages from the Nose, generally remove the Disorder, and that this Patient's Crisis and Recovery, seem'd entirely owing to an Eruption of Blood, though the Symptoms of his Disease, were far from being favourable and promising. With Respect to the due Excretion or Evacuation of Urine appearing after Concoction, *Hippocrates* in *Aph. 74. Sect. 4.* tells us, “ That those in whom Abscesses are expected about the Joints, are liberated
 “ from the Disorder by a copious Discharge of
 “ thick and white Urine.” Resembling for Instance that copious thick and white Urine, with much Sediment, by which as we are told, in *Lib. 3. Epidem. Com. 2. Text. 2.* the Crisis of *Nicodemus* was brought on, or the large Quantity of bilious Urine, by which *Charion's* Disorder was terminated. *Galen* also in *Lib. 3. Epidem. Com. 3. Text. 73.* informs us, that on such a Juncture, a Discharge of black Urine has prov'd beneficial to many :
 “ For says he I knew a certain Woman who by e-
 “ vacuating a large Quantity of this kind of U-
 “ rine was relieved.” As for salutary Stools which indicate the Prevalency of Nature over the Disease, *Hippocrates* in *Sect. 4. Aph. 28.* tells us, “ That those affected with Deafness,
 “ have their Disorder terminated by the Superven-
 “ tion of bilious Stools.” And in *Sect. 6. Aphor. 17.* he asserts, “ That it is beneficial for a Person
 “ labouring under Inflammations of the Eyes, to
 “ be seiz'd with a Flux.” In *Lib. 2. Epidem. Com. 2.* We are told with Respect to the Crisis of *Herotypus*, “ That about the hundreth Day he
 “ had

“ had many bilious Stools and that his Stools for a
 “ long time continued copious and of the same
 “ Quality.” But *Galen* in Comment. in *Aph.* 22.
Seet. 1. gives us a clearer Idea of this Excretion in
 the following Words? “ When therefore after
 “ Concoction, any peccant Humour is evacuated,
 “ the Body is at that Time purg’d by Nature,
 “ For which Reason the Evacuation of the Black
 “ Bile, or of any other peccant Humour, after
 “ the Signs of Concoction have appear’d in
 “ the Progress of the Disease, is a salutary Sign.”
 As for Excretion by vomiting, *Hippocrates* in *Lib.*
 2. *Prognost.* *Aph.* 15. tells us, “ That that vomiting
 “ is most beneficial, which contains the greatest Ad-
 “ mixture of Phlegm and Bile.” With Respect to
 internal Suppurations in *Seet.* 5. *Aph.* 15. he tells us,
 “ That if those who in Consequence of a Pleurisy are
 “ seiz’d with an Empyema, are duly purg’d by Ex-
 “ pectoration within forty Days after the Rupture
 “ of the Abscess, their Disorder is remov’d,” And
 with Respect to Sweats, he tells us, in his *Prognost.*
 “ That Sweats are best in all acute Diseases, when
 “ they happen on a critical Day, entirely allay the
 “ Fever, appear all over the Body, and enable the
 “ Patient to bear the Disease more easily.” All these
 Excretions indicate the Strength of the expulsive Fa-
 culty, which fights so strongly against the Disease,
 as to overcome it purely by Excretion. This
 is observ’d of *Meto*, by *Galen* in 1. *Prognost.* *Text.*
 35. where we are told, “ That this Patient had his
 “ Crisis and Recovery brought about only by an
 “ Eruption of Blood, tho’ his Symptoms were ap-
 “ parently none of the most favourable.” From
 the Strength of this expulsive Faculty, *Hippocrates*
 observ’d great Benefit in those who were afflicted,
 during the second epidemic Constitution; for in
Lib. 1. *Epidem.* *Seet.* 2. *Text.* 79. he tells us, that
 the Advantage of this excretory Power was so
 great, that he generally found those who had it

strong, preserv'd : But of this, we have a clear Idea from his own Words, “ For says he, in this “ Constitution, Patients were principally preserv'd “ by these four Symptoms. Some had copious Hemorrhages from the Nose, others discharg'd “ large Quantities of Urine, with a copious and “ laudable Sediment, others in due Time evacuated turbid, bilious Stools, or fell into Dysenteries. But it happen'd that some had their Crisis brought about, not by one, but by all of these “ Excretions ; and tho' the Patients of this Kind, “ seem'd to be in the most dangerous State, yet “ all to whom these Symptoms happen'd were “ preserv'd.” Having thus consider'd the Methods of knowing, when the Actions of Nature are strong, we now proceed to discover the Means of knowing when they are weak.

C H A P. IV.

Of knowing the weak Actions of Nature, and first from the Symptoms of the animal Faculty.

HAVING investigated the vigorous and robust Actions of Nature which indicate her Prevalency over the Disease, we now come to the Consideration of her weak Actions. The Actions then of Nature may be either, totally destroy'd, or diminished, or vitiated : From these three Sources we are to deduce their various Degrees of Debility ; for a Sublation or Removal of the Actions indicates the greatest Weakness of Nature. Since with the Actions the Faculty itself is plainly destroy'd ; but the Weakness of Nature is more plainly indicated, when the Actions are deficient or wanting in

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Consequence of a Destruction of the Faculty ; or, an Injury done to its primary or principal Instruments ? Thus *Hippocrates* in *Seet. 4. Aph. 49.* tells us, “ That if, when the Body is weak the Patient
 “ either cannot see or hear, which ever of these happens, Death is very near.” And in *Epid. Lib. 10.* he tells us of *Philescus*, “ That the Extremities became cold, and never had their Heat restor’d again.” And in *Lib. 3. Epidem. Ægr. 2.* we are told, that when the natural Faculty of *Hermocrates* was extinguish’d, “ He had a continual Aversion to
 “ Food, enjoy’d the Use of Reason, was not able to speak, and was not afflicted with Thirst, tho’ his Tongue was dry.” But less harm is denoted in such Cases, because the less the Weakness of Nature is indicated by these defective or vitiated Actions, which do not however proceed from any Fault of the Faculty, or, of its principal Instrument ; since such Actions prognosticate great Danger, but only from an Injury done to the Instrument subservient to the primary One. Of this Kind of Infirmities, are Deafness, Blindness, a Paraplegia, a Tremor, and other diminish’d or vitiated Actions, of which these Disorders are the Symptoms proceeding from an Injury done to some of the Instruments subservient to the primary or principal one the Brain : But let us consider and illustrate this Doctrine farther, by running thro’ all the three Faculties, beginning with the animal Faculty which has three Powers, that of Ratiocination, that of the Motion, and that of Sensation. As for the first of these, ’tis as we have already observ’d a good Sign when the Patient retains his Reason, because it denotes that the animal Faculty prevails over the Disease, whereas when Reason is destroy’d we know that the animal Faculty is languid and unable to struggle with the Disease. By this Means we also know, either that the Faculty itself, or its

first Instrument the Brain, which we have elsewhere called its Seat, or other Instruments subservient to the primary one, or all these together, are injur'd. Thus *Hippocrates* in *Prorrhetic. Lib. 1. Text. 8.* tells us, " That the Deliriums of Patients are bad Signs, as it happen'd to *Thrasynontes.*" And in *Prorrhetic. Lib. 1. Text. 34.* he tells us, " That Deliriums which are obscure, mild, corrigible, or accompanied with Tremors, are of a very phrenetic Nature, as it happen'd to *Didymachus.*" And in *Seet. 7. Aphor. 9.* he informs us, " That a Delirium or Convulsions happening after a Discharge of Blood are bad." For these are the Symptoms which succeed a Resolution of the Faculty. Thus *Galen* thinks that all true Phrenitis is generally mortal, because they indicate that the Brain the chief Instrument of the Faculty is greatly injur'd. For this Reason, in *1. Prognost. Text. 36.* he affirm'd that every Kind of Phrenitis was fatal, and in *Lib. 1. Prorrhetic.* he tells us, " That such Deliriums as terminate in a Tremor, are of all others most fatal, because they are produc'd by a Resolution of the Faculty arising from an excessive Exsiccation of the Nerves." *Hippocrates* also, in *Coac Præ sag. Text. 47.* and in *Aph. 53. Seet. 6.* affirms almost the same Thing with Respect to Deliriums arising from Study, because they proceed from yellow Bile injuring the Brain, and that those Deliriums, are of all others the most fatal, which proceed from yellow Bile, as it were parch'd by excessive Heat, because they render the Patients furious, wrathful and fierce as wild Beasts. Continual Deliriums therefore accompanied with a continual Fever, indicate that Nature is far weaker than the Disease, because, they prognosticate, not only that the Brain is injur'd by an highly peccant Humour, but also that the Faculty will be soon extinguish'd by that

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Injury. Hence when Reason as well as Imagination is greatly injur'd, it denotes the excessive Weakness of the Brain ; when the Memory also is either destroy'd, diminish'd, or greatly vitiated, it denotes almost the same in all acute Diseases. Thus in the celebrated Plague of *Athens*, many of the infected so lost their Memories, that they did not know their Friends and Relations, and what is still more surprising, forgot even their own Names. *Thucydides* the Historian in his Account of this Plague, also seems to have hinted at the Weakness of this Power : *Hippocrates* also, in *Lib. 3. Epid.* tells us, “ That under *Paroxysms*, Forgetfulness, Languor
“ and Privation of Voice are bad. *Galen* in *Comment.* tells us, “ That when Forgetfulness is
“ very considerable and recurs frequently it is a bad
“ Sign.” And in *Lib. 1. Prorrhet. Text. 64.* we are told, “ That Ignorance of what is past accompanied with a Rigor is bad, as also Oblivion.” From these Actions thus injur'd, we may know that the Strength of the Faculty is highly languid and unequal for the Disease : But as these Symptoms already specified, are sometimes Signs observ'd to precede a salutary Crisis ; they are therefore to be accurately distinguish'd from such Signs, as denote the Weakness of the Faculty. The same Caution is also to be observ'd, with Respect to all other injur'd Actions of this Faculty, which signify that Nature is weak ; with Respect to these Actions, *Galen* in *Lib. 1. de Crisibus*, speaks in the following Manner : “ The indicative Signs
“ of the Weakness of the Actions, are Deliriums,
“ Watchings, turbulent Sleeps, Pains, Weeping,
“ Difficulty of Breathing, Dimness of Sight, and
“ other similar Symptoms, which appearing without
“ the Signs of Concoction, are the very worst
“ Signs. These appear in the Beginning of Diseases, before Nature has concocted and subdued
“ the

“ the Humours :” *Hippocrates* in *Lib. 2. Prognostic.* tells us, “ That in the Beginnings of Fevers, if
 “ either Deliriums or the Sphacelation of any
 “ Member happen, we may know that the Patient
 “ will die, if good Signs do not appear, and
 “ if the Body is not robust and vigorous.” *Galen* in *Lib. 1. de Crisibus* affirms, that the Signs indicating a Crisis, are observ’d in the Height of the Disease, and are always salutary after the Signs of Concoction. But to return, having discover’d the Weakness of the Strength of Nature, from the injur’d Actions of the rational Faculty, we now come to consider the Symptoms, which evince that the motive Faculty is very languid. When the Parts therefore of the Body are destitute of Motion and Sensation, they indicate that the animal Faculty is resolv’d : Thus *Hippocrates* in *Aph. 42. Sect. 2.* tells us, “ That ’tis impossible a violent Apoplexy
 “ should be terminated, and a moderate one not
 “ without Difficulty, as it is a good Sign when
 “ the Body moves easily, so ’tis bad when it does
 “ not move in a natural Manner.” Thus *Hippocrates* in *Lib. 3. Prognosticor.* tells us, “ That a
 “ Person labouring under Pain, ought to be easily
 “ mov’d, and light, when an Attempt is made to
 “ raise him, but if his whole Body together with
 “ Arms and Legs are languid and heavy, his State
 “ is the more dangerous.” There are also certain Resolutions of particular Parts by the *Greeks* call’d *Paralyses*, which indicate the highly languid State of Nature, especially when they are produc’d by an Injury of the Brain. Of this Kind in continual Fevers is an *Aphony*, or Loss of the Voice, with Respect to which *Hippocrates* in *Prorrhet. Lib. 1. Text. 96.* tells us, “ That Catochas and Aphonies
 “ which happen with a Resolution of the Parts are
 “ dangerous.” Aphonies also frequently happen on Account of Convulsions of the Tongue, the
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Instruments of the Voice being oppress'd with a Redundance of Humours, or dry'd by an intense and preternatural Heat; a Circumstance which renders the Disorder still worse. But Aphonies proceeding from a Resolution of the Faculty in Consequence of an Injury of the Brain are mortal, as was observ'd of *Silenus*, who according to *Hippocrates in Lib. 1. Epid. Ægrot. 2.* "lost his Voice on the seventh Day. And of the Wife of *Philinus*, who as we are told in *Epid. Lib. 1. Ægrot. 4.* "lost her Voice on the "seventeenth Day." But these pernicious Resolutions always appear with some fatal Signs, since some as we have already observ'd proceed only from an Injury of the resolved Parts, and are sometimes critical. Of this Kind, was the Disorder of the Woman three Months gone with Child, who as we are informed in *Epidem. Lib. 1. Ægrot. 18.* "Lost her Voice, but on the fifth Day had her "Misfortune terminated by Sweat." But Resolutions which proceed from an Injury of the Brain, always appear with other bad Signs. Of this Kind, was the Disorder of *Pythio*, of whom *Hippocrates in Epid. Lib. 3. Ægrot. 3.* says, "On the second "Day about Noon his Extremities became cold, "and especially his Arms and Head, he lost his "Voice and breath'd short, upon which the Heat "of the Parts return'd." *Galen*, in his Comment on this Place tells us, that this Species of Aphony denotes a great Diminution of the Heat, and a Loss of Strength: Thus from a Removal or Diminution of the Motion of the Parts of the Body, we know that the animal Faculty is weak, and inferior in Strength of the Disease. From the vitiated Actions of the motive Power, the Symptoms of which are Convulsions, Hiccups, Tremors, Rigors and Horrors, we also conclude, that Nature, and especially the animal Faculty is inferior to the Force and Vigour of the Disease. Thus *Hippocrates*

Hippocrates in *Seēt. 4. Aph. 66.* tells us; “ That in
 “ acute Fevers, Convulsions and violent Pains a-
 “ bout the Viscera are bad:” And in *Seēt. 4. Aph.*
3. we are told, “ That Convulsions or Hiccups
 “ happening after violent Hemorrhages are bad.”
 In *Seēt. 7. Aph. 3.* we are told, “ That after Vo-
 “ miting an Hiccup and Redness of the Eyes are
 “ bad Signs.” And in *Seēt. 7. Aph. 10.* he tells
 us that, “ After the iliac Passion, Vomitings,
 “ Hiccups, Deliriums, or Convulsions are bad.”
 Tremors also, because they denote the Weakness
 of the animal Faculty are bad, but prove in a par-
 ticular manner mortal, when they appear after a vi-
 olent Phrenitis: Thus *Hippocrates* in *Prorrhēt. Lib.*
1. Text 9. tells us, “ That phrenitic Disorders
 “ terminating in violent Tremors are mortal,”
 And afterwards in *Text. 14.* we are told, “ That
 “ Tremors succeeding Deliriums produc’d by
 “ Melancholy are malignant:” *Galen* in *Com. Text.*
2. tells us, “ That when a Tremor is produc’d
 “ by such a Disorder, it shews that the Nerves are
 “ excessively dried, and consequently that the Pa-
 “ tient is in Danger.” And a little after he says,
 “ That the Physician will not be mistaken, if he
 “ affirms that a Patient render’d delirious by me-
 “ lancholy will, infallibly die.” A Rigor also,
 indicates the languid State of the animal Faculty.
 Thus *Hippocrates* in *Prorrhēt. Lib. 1. Text. 64.* tells
 us, “ That Loss of Memory accompanied with
 “ a Rigor is bad.” In *Text. 65.* ’tis said, “ A
 “ continued Refrigeration happening after a Rigor
 “ is bad.” And in *Text. 66.* we are told, “ That
 “ in a violent Fever, a Rigor succeeding a Distor-
 “ tion of the Eyes prognosticates Death.” *Hip-
 pocrates* in *Seēt. 4. Aph. 46.* tells us, “ That a Ri-
 “ gor happening in a Fever, which is not of the
 “ intermitting Kind, after the Patient is weak, is
 “ mortal,” And in *Seēt. 7. Aph. 7.* he tells us,
 “ That

“ That, a Rigor and Delirium hapening after
 “ excessive Drinking are bad,” A Rigor also
 happening in an acute Fever, which is either suc-
 ceeded by no Evacuation or one of a faulty Kind,
 denotes a great Weakness of the animal Faculty,
 as happened to the Woman who lay in the *Forum*
Mendacium, who according to *Hippocrates* in *E-*
pidem. Lib. 3. Ægr. 12. before her Death had a Ri-
 gor accompanied with a cold Sweat, which is a ve-
 ry bad Sign, as we shall afterwards shew. Hor-
 rors also denote the Weakness of the animal Fa-
 culty. Thus *Hippocrates* in *Epidem. Lib 3. Com.*
3. Text. 3. tells us, “ That the Patients of that
 “ Constitution, were about the Time of their
 “ Death, seiz’d with an Horror and Delirium.”
 This as we find in *Epidem. Lib. 1. Ægrot. 9.* hap-
 pen’d to *Crito*. Watchings also denote the Weak-
 ness of the animal Faculty ; for continual Watch-
 ings, greatly impair the Strength and dry the
 Brain. Thus *Hippocrates* in *Prognost.* affirms,
 “ That it is one of the worst of Signs, when the
 “ Patient neither sleeps in the Day nor the Night.”
 And in *Seēt. 2 Aphor. 3.* he tells us, “ That exces-
 “ sive Watchings are bad.” But sometimes Pa-
 tients watch without having their Brain dried ; or,
 the animal Faculty extinguish’d, before the Ap-
 proach of a salutary Crisis. This is mention’d by
Galen in *Lib. 3. de Crisibus Cap. 5.* and in *Com. ad*
Seēt. 4. Aph. 71. he tells us, “ That Patients ge-
 “ nerally watch, are indispos’d, and more feve-
 “ rish than usual, the nearer their Disorder is to a
 “ Crisis.” But as is elsewhere observ’d these Watch-
 ings happen after the previous Signs of Concoction,
 whereas these denoting the Weakness of the ani-
 mal Faculty, happen in the Beginning of the Dis-
 ease, when all the Humours are crude. But con-
 tinual and long protracted Watchings are bad, be-
 cause they indicate partly that Nature is already
 weak-

weakened, and partly that she is becoming still weaker. Watchings of this Kind as we are told, in *Lib. 1. Epidem. Ægrot. 11.* happen'd in the Wife of *Drameadeis*. And in *Ægrot. 12.* in him who becoming feverish sup'd; This Patient watch'd continually from the sixth Day of the Disorder, till the eleventh on which he died. *Hippocrates*, also tells us, in *Seet. 7. Aph. 18.* “ That Convulsions or Deliriums happening after Watchings “ are very bad.” From the Patient's Sleep, we may also know the Weakness of the animal Faculty; for immoderate Sleeps are bad, and when in acute Diseases they succeed long Watchings, they are fatal. But, I here speak of that profound Sleep, which the *Greeks* call *Coma*, and which *Galen* styles *Delatio in Somnum*, in which the Patients cannot keep themselves from Sleeping, sleep so profoundly that they can hardly be awak'd, and when awak'd immediately fall asleep again. *Galen* in *6. Epidem Com. 6. Text. 8.* calls these Sleeps, *somni veternosi*, lethargic Sleeps, which perpetually denote the Languor and Weakness of the animal Faculty, especially when they succeed hot and dry Disorders, because the Coldness whence they proceed is mortal. Thus *Galen* in *Lib. 3. Epidem.* tells us, “ That these Coldnesses are from Experience “ found incurable, when they happen in hot and dry “ Diseases.” 'Tis to be observ'd, that Sleep is that Action of Nature, by which the Humours are concocted and digested in the Viscera, because by its Means as *Galen*, in *6. Epidem. Com. 5 Text. 37.* informs us, all the Heat is convey'd from the external to the internal Parts: When Patients sleep and the Disease is not lessen'd by that Means, 'tis a Sign that the Disease is so violent that the animal Faculty cannot overcome it. Thus *Hippocrates*, in *Seet. 2. Aph. 2.* observes, “ That the Sleep which allays “ a Delirium is good.” And in *Aph. 1.* of the same

same Section he tells us, “ that in Diseases that Kind
 “ of Sleep which is laborious and oppressive proves
 “ mortal :” Excessive Sleep as well as Watching,
 denotes the Weakness of the animal Faculty, and
 shews that its Strength is inferior to that of the
 Disease. Thus *Hippocrates* in *Epidem. Lib. 3. Com.*
3. Text. 16. affirms of the Patients of that Con-
 stitution, “ That they were sometimes comatous,
 “ and at other times affected with Watchings,”
 and a little after he says, “ They were either af-
 “ fected with a perpetual Coma, not of the sleepy
 “ Kind, or with oppressive and fatiguing Watch-
 “ ings.” But we now come to consider those
 Symptoms which discover the Weakness, Remo-
 val, Diminution, or Vitiating of the sensitive Fa-
 culty. To begin therefore with the Sight; *Hip-*
pocrates in *Sect. 4. Aph. 49.* tells us, “ That if the
 “ Patient does not see, or does not hear, when his
 “ Body is already weak, which ever of these hap-
 “ pens, Death is not far off.” All the Symptoms
 which denote that the visive Faculty is languid and
 unequal for the Strength of the Disease are by *Hip-*
pocrates in his first Book of Prognostics enumerated
 in the following Manner. “ If the Eyes decline
 “ the Light, discharge Tears involuntarily or are
 “ distorted ; if one of them is less than the other,
 “ if the Whites of them are red, if their Veins
 “ are red or black , if Sordes appear about
 “ them, if they are elevated or tumid, if they are
 “ hollow, obscure and without any Splendor, or
 “ if the whole Countenance assumes a preternatural
 “ Colour, all these are to be accounted bad and
 “ fatal Signs :—And a little after he adds, that open
 “ Eyes during Sleep denote the same, for if any
 “ of the White appears under the Eyelids, and if
 “ that Symptom is neither customary to the Patient,
 “ nor brought on by a Flux, nor by Medicines, it
 “ is an inauspicious and mortal Sign.” The same
 is

is denoted by Deafness in acute Disorders, unless it is of the critical Kind. Thus in *Coac. Præfag. Text.* 196. we are told, “ That in an acute Fever
 “ Deafness denotes that the Patient will become
 “ furious, and in *Prorrhët. Lib. 1. Text.* 32. Deaf-
 “ ness in acute and restless Disorders, is said to be
 “ bad.” The same Judgment is to be form’d from a Removal, Diminution or Vitiating of the other Senses in acute Diseases, when the Disorder is only crude and beginning. When Patients are insensible of their Diseases, it prognosticates either a Delirium or an Extinction of the sensitive Faculty: Thus *Hippocrates* in *Seët. 2. Aph.* 6. observes,
 “ That those who having a Disorder or the Cause
 “ of Pain in any Part of the Body, without being
 “ sensible of the Pain are delirious.” But ’tis to be added unless this Insensibility proceeds from an Extinction of the sensitive Faculty. The same is prognosticated by a Coldness of the Surface of the Body, whilst the internal Parts are scorched with Heat: Thus *Hippocrates* in *Seët. 4. Aph.* 48. tells us, “ That in Fevers which are not of the inter-
 “ mitting Kind, if the external Parts are cold, the
 “ internal hot and the Patient rack’d with Thirst,
 “ these are mortal Signs.” It is a very bad Sign when the Extremities are so refrigerated, as not to resume their former Heat, which *Hippocrates* observ’d of *Silenus*, when about to die, “ For his
 “ Extremities became every where cold, nor did
 “ they ever after resume their Heat.” From all these Actions then either chang’d from their natural State, remov’d, diminish’d, or greatly vitiated, we conclude, that the animal Faculty is weak and unable to struggle with the Disease, especially if either all these Actions, or, a considerable Number of them are so injur’d that they are found not to perform their Functions duely. In order to discover this with the greater Accuracy, all the Symptoms

toms of these Actions, together with the Disorders of the Instruments subservient to them, are to be carefully attended to: Thus with Respect to a Removal of the Action of Seeing, we have adduc'd various Examples from *Hippocrates*, who concluding from the Removal of this Action, that the visive Faculty was very languid, informs us in *Lib. Prognost. Text. 13.* that Patients labouring under acute Diseases, were not only depriv'd of Sight, or saw very faintly, but also that the Instruments of Sight were affected with various Symptoms and Diseases; for it is not only a bad Sign when Patients in acute Diseases shun the Light, or shed involuntary Tears, but it is also far worse to observe one of the Eyes less than the other, to find them convuls'd, turn'd, and their Whites red and inflam'd, or to see them hollow and without their natural Splendour; since these Symptoms shew not only that the Brain and the Instruments subservient to it are greatly injur'd, but also that the very Faculty is lost with them. These Things shall be afterwards more accurately treated, when we consider the Prognostics drawn from the Actions of each Faculty, and from the Parts of the Body: But we now proceed to consider the Prognostics drawn from the Actions of other Faculties.

C H A P. V.

Of knowing the Actions of the vital Faculty from its own Symptoms.

AMong the many Symptoms which indicate that the vital Power or Faculty is either destroy'd, diminish'd, or vitiated, two of the most considerable are Respiration, and the Pulse chang'd from their natural State, to which we may add,

on of the Heart, a Syncope and Refrigeration. With Respect to Respiration, when this is obstructed or intercepted the Animal dies, as is observable in Patients labouring under Quinsies, Pleurifies, Peripyemumonies, Orthopnoea's and Empyemas. In acute Diseases therefore, a great and rare Respiration prognosticates a Delirium ; a Respiration of this Kind was observ'd in *Silenus*, for *Hippocrates* in *Lib. 1. Epid. Ægr. 2.* tells us, “ That
 “ this Patient had a great and rare Respiration
 “ from the Beginning to the End of his Disorder.” The like was also observ'd of a young Man of *Melibeia*, as we are inform'd in *Lib. 3. Epid. Ægrot. 16.* where it is said, “ That his Respiration was rare and
 “ great by Intervals.” But the Respiration which is rare and small is mortal. Thus *Galen* in *3. Epidem. Com. 3. in Text. 74.* tells us, “ That there is
 “ a certain small and rare Respiration, the Breath
 “ of which when cold denotes the Extinction of
 “ the vital Faculty.” With Respect to a cold Breath, *Hippocrates* in *Prognost.* informs us, “ That a cold Breath, discharg'd from the Mouth
 “ and Nostrils, is a mortal Sign :” A small and frequent Respiration is no less bad, since according to *Galen* it indicates that the natural Heat is extinguish'd : This Species of Respiration was by *Hippocrates*, who calls it short Breathing, in *Lib. 3. Ægrot. 3.* observ'd in *Pythio*. It is also bad when a great Respiration is chang'd into a small, and a rare into a frequent, which was observ'd of the Wife of *Dealces*, of whom *Hippocrates* in *Lib. 3. Epid. Ægr. 3. Text. 87.* tells us, “ That on the four-
 “ teenth Day her Respiration was rare and large
 “ by Intervals, and at other Times short and frequent.” But the most fatal Respiration is when the Breath is discharg'd from the Nostrils and not from the Mouth. In this Species the Thorax seems not to be sufficiently mov'd and delated for the

poses of Respiration, the Pinnæ also of the Nose are contracted and seem to move: Thus *Galen* in *Lib. de Loc. affect.* tells us, “ That a laborious
 “ Respiration, in which the whole Thorax seems
 “ to move, in the anterior Part up to the Throat,
 “ in both Sides to the Top of the Shoulders and
 “ in the posterior Part to the Scapulæ denotes
 “ three Disorders, the first of which is a preterna-
 “ tural Heat in the Lungs and Heart, the second
 “ a Narrowness in some of the Instruments subser-
 “ vient to Respiration, and the third a Weakness
 “ of the Faculty, which moves the Instruments
 “ of the Thorax.” Interrupted and unequal
 Respiration resembling Convulsions is always a bad
 Sign; since the Injury of the Action of Respiration
 is a Proof of the Weakness of the vital Faculty.
 The same is indicated by a total Destruction, a
 great Diminution, a Vitiating, or in a Word, a
 Change of the Pulse from its natural State; since
 therefore a vehement Pulse denotes, the Strength
 of the vital Faculty, as we are inform’d by *Galen*
 in *Lib. 2. de Præfag. ex Pulsibus*, so it follows of
 Course, that a weak Pulse is a Sign of the Weak-
 ness of the vital Faculty. Thus *Galen* tells us,
 “ That a vehement Pulse proceeds from the
 “ Strength of the vital Faculty, and the more ve-
 “ hement the Pulse is, the greater the Strength of
 “ of that Faculty also is; whereas a languid Pulse
 “ proceeds from a Weakness of the Faculty, and
 “ the more languid it is, the weaker the Faculty
 “ is shown to be:” Besides, as *Galen* in *Synops. de*
Pulsibus Cap. 7. observes, “ All Pulses which re-
 “ cede much from their natural State are bad.”
 But highly languid, slow, and rare Pulses, are of
 all others the worst; the next most dangerous are
 the most small, soft and hard, the next most inau-
 spicious is the frequent, tho’ not quick and large.
 Those Pulses are considerably dangerous, but the

best of all, even in the most desperate Cases, is the vehement Pulse: But the vital Faculty is denoted weak by the Pulse that is small, oppress'd, low, slow, languid, intermittent, defective, vermiculating, formicating, and by all other Pulses carried to Extremes, except those of the vehement Kind. Hence all these Pulses when observ'd weak and greatly chang'd from their natural State, shew that the vital Faculty is inferior in Strength to the Disease, and when the Pulsation of the Arteries ceases, it indicates that the Faculty is extinguish'd: No less dangerous are the Pulses which are highly slow and rare, and which neither intermit often nor much. Thus *Galen* in *Lib. 2. Cap. 4. de Præfag. ex Pulsibus* tells us, “ That if one or two Pulses seem to
 “ be omitted, the Disorder resembles a Lethargy,
 “ a certain Species of Apoplexy, or a Resolution
 “ of the voluntary Actions; for such as these are
 “ with Respect to the Principle lodg'd in the Brain,
 “ such will the Pulses be with Respect to the Prin-
 “ ciple lodg'd in the Heart; so that it may be just-
 “ ly affirm'd that if an Apoplexy is violent it can-
 “ not be cur'd, and if it is slight it cannot be re-
 “ mov'd without great Difficulty. Thus also if a
 “ Rest or Cessation of the Pulse is long continu'd,
 “ it cannot be remov'd, and when short not with-
 “ out great Difficulty: That is long which exceeds
 “ the Time of the Pulses, and that short which
 “ happens within the Time of two Pulses; the
 “ Rest of one Pulse, is of all other Intermissions
 “ the most moderate and many old Persons and
 “ Children have surviv'd it, tho' 'tis universally
 “ fatal to young Persons.” With Respect to rare
 and slow Pulses, the same Author in *Synops. de Pul-*
sibus *Cap. 33.* tells us, “ That when there is a
 “ great Refrigeration in the Substance of the Heart,
 “ it renders the Pulse languid and slow, and if it is
 “ excessive, small; but the Refrigeration of any o-
 “ ther

“ ther Part, renders the Pulse more rare ; when
 “ therefore the Body itself is affected by the Re-
 “ frigeration of the Heart, Death is more una-
 “ voidable, and the Rarity of the Pulse fatal.”
 Thus we know the Weakness of the vital Power,
 not only from the Pulse and Respiration, but also
 from Deliquiums and Syncope, and from Palpita-
 tions of the Heart ; with Respect to which *Hippo-*
crates in *Seēt. 2. Aph. 41.* tells us, “ That those
 “ who frequently and without any manifest Cause,
 “ fall into violent Deliquiums die suddenly.” And
Galen in his *Comment.* on this Passage tells us,
 “ That those whose Deliquiums are accompanied
 “ with a violent Palpitation of the Heart die sud-
 “ denly, as well as those affected with acute Dis-
 “ orders of the Heart call’d Syncope.” This is
 sufficient with Respect to the Symptoms which de-
 note, the vital Faculty languid and inferior to the
 Force of the Disease ; we now come to consider,
 what Things indicate the Weakness of the natural
 Power.

C H A P. VI.

*Of the weak Actions of the natural Faculty, to
 be known from its own Symptoms.*

‘TIS elsewhere observ’d, that the principal Acti-
 on, by which the Parts of the Body are preserv’d
 is Nutrition, by which it is kept alive, and with-
 out which it is wasted and consum’d. By Means
 of this the exhausted Moisture is continually re-
 stor’d or regenerated : Four Actions as is already
 observ’d, are subservient to Nutrition, which are
 attracting the Aliments, retaining them, concoc-
 ting them, and expelling or eliminating the Excre-
 ments : And when these Actions are robust and

vigorous the Animal not only lives, but is also duly nourish'd. On the contrary, when these Actions are languid, a Want of Nutrition by the *Greeks*, call'd an *Atrophy* is brought on, and the Body is dry'd and wasted. But the Stomach the principal of the Instruments subservient to this natural Power, uses an Action before the four already mention'd, and without which they could not be duly perform'd : This is call'd Appetite for Aliments and Drink, and proceeds from a Sense of the Penury or Want of Food. There are two Appetites, one for Aliments, which is call'd Hunger, and another for Drink, which is call'd Thirst ; without these Appetites Persons cannot live long free from Diseases, and in chronical Disorders, nothing is worse than Want of Appetite. Thus *Hippocrates* in *Seet. 7. Aph. 6.* tells us, “ That in chronical Diseases a “ Loathing of Food is bad : ” And *Galen* in his *Comment.* on the Place tells us, “ That Loathing “ of Food is of itself a bad Sign in chronical “ Diseases : ” For those who are about to recover from such Disorders have generally a great Appetite. This Observation holds especially true in dysenteric Patients, for *Hippocrates* in *Seet. 6. Aph. 3.* tells us, “ That in Dysenteries a Loathing of Food “ is bad, but still worse, if it is accompanied with “ a Fever.” In acute Diseases also, nothing is worse than for the Patient to have no Appetite, either for Meat or Drink ; since if it is so, he is either delirious, or the natural Faculty of the Stomach is extinguish'd, as *Galen* in *Lib. 2. Aph. 6.* affirms. In the Writings of *Hippocrates*, there are many Instances by which we know a Destruction of the Appetite to be mortal, as was observ'd of *Hermocrates*, the Virgin of *Euryanaetes*, *Parius*, the Woman lying near cold Water, and others who died. With Respect to *Hermocrates*, *Hippocrates* in *Lib. 3. Epid. Ægrot. 2. Com. 3. Text. 3.* tells us, “ That the

“ the whole Time of his Disorder he had an A-
 “ version for Aliments, and was able to taste
 “ nothing.” And in *Lib. 3. Epidem. Ægr. 6. Text. 3.* we are told, “ That the Virgin of *Eu-*
 “ *ryanaëtis*, loathed Food during the whole of her
 “ Disorder, had no Appetite, and was without
 “ Thirst.” And with Respect to the Woman ly-
 ing near the cold Water, we are told in *Lib. 3. Epidem. Ægr. 2.* that she also loathed Food : The
 same holds true concerning Thirst, which when ab-
 sent in burning Fevers, denotes either a Delirium,
 or the Extinction of the natural Faculty. Thus
Galen in *Epidem. Lib. 1.* tells us, “ That a certain
 “ Constitution was accompanied with another fatal
 “ Sign, which was that Patients before rack’d with
 “ Thirst, were entirely freed from an Inclination
 “ to drink. And this Circumstance in such Pati-
 “ ents, denoted either a Termination of the Di-
 “ sease, or such an Extinction of the natural Fa-
 “ culty as renders the Patient insensible of his pre-
 “ sent Misfortunes.” This was observ’d of *Hermo-*
crates and others about to die, with Respect to the
 first of whom *Hippocrates* in *Epidem. Lib. 3. Ægr. 2.*
 tells us, “ That though his Tongue was parched,
 “ yet he had no Thirst.” This much is sufficient
 with Respect to knowing the weak Actions of the
 natural Faculty, from the State of the Appetite.
 We shall now treat of the other four Actions be-
 fore specified ; if therefore the Parts of the Body
 do not duly attract the Humours by which they
 are nourished, they will necessarily fall into that
 Disorder which the *Greeks* call an *Atrophy*. The
 same is denoted when the Parts do not retain the at-
 tracted Humours till they are concocted, which
 shews that the Faculty is very weak ; as in a *Ly-*
enteria, which is perpetually observ’d to be a bad
 Sign, especially in acute Diseases, because it indi-
 cates the Destruction of the retentive Faculty.

The Removal also, the Diminution or Vitiatio궡 of the concoctive or alterative Faculty, which are by the *Greeks* called *Apepsia*, *Bradipepsia* and *Dipepsia*, denote the Weakness of the natural Faculty, as well as any Injury of the expulsive Faculty does. The Weakness therefore of the natural Faculty is discover'd from the Injuries of these four Actions.

That these Actions of the attractive, retentive, concoctive and expulsive Kinds are injur'd may be known by the Excrements discharged from the Intestines, from the Stomach, from the Breast, and from the Pores of the Skin, as also by the Eruptions of Blood, to which we may add Abscesses and Tumors appearing on the Body, which greatly contribute to discover the Force of the expulsive Faculty. We therefore know the Removal, Diminution and Vitiatio궡 of these four Actions of the vital Faculty: First from bad Stools, then from bad Urine, the Matter of the Spit, Vomits and Sweats, and from Eruptions of Blood and Abscesses appearing on the Body. With Respect to bad Stools denoting the Weakness of the natural Faculty, *Hippocrates* in *Lib. 3. Epidem. Com. 33. Text. 40.* tells us, " That the Patients of a certain Consti-
" tution had their Stools generally very much disor-
" dered, and discharg'd large Quantities of thin
" crude Matter." And in *Seet. 5. Aph. 12.* he tells us, " That if a Flux of the Belly happens
" to those who have their Hairs falling off by a
" Consumption, it is mortal." And in *Seet. 7. Aph. 16.* he tells us, " That after a spitting of
" Pus, follows a Consumption and Flux of the
" Belly:" Though *Galen* in *Com. Aph. 65.* affirm'd that this Flux related either to the falling off of the Hairs or to humid Stools; for both these Symptoms happen when consumptive Patients are brought to the greatest Extremity, the one from Dryness, and the other from a Weakness of the
natural

natural Power. The Weakness of the natural Power or Faculty is also denoted by bloody Stools, as *Galen* in *Lib. 1. Prorrhbet. Com. 2.* informs us. The same is denoted by a preternatural Discharge of the Urine by the *Greeks*, called a *Diabetes*; since it indicates a great Weakness of the retentive and concoctive Faculties, as *Galen* in *Lib. 1. Cap. 22. de Crisibus* affirms. Copious Stools also in the Beginning of Diseases, as also those of a bilious Nature, green, livid, black, of various Colours, or unmixed are bad, since according to *Galen* in *Lib. 1. de Crisibus, Cap. 7.* “ They do not at first
 “ determine any Thing for the Recovery of the
 “ Patient, till Nature has previously concocted
 “ the Humours.” These shew that the retentive Faculty is weak, and that the expulsive Faculty is too soon over-powered by the Quantity or bad Quality of the Humours. Few and scanty Stools also appearing on the critical Days, and continually stopping, denote the Languor and Weakness of the expulsive Faculty. Thus *Hippocrates* in *Lib. 1. Epidem. Sect. 2. Com. 22. Text. 41.* tells us,
 “ That though the Patients of that Constitution,
 “ had their Bodies soluble at first, yet they soon
 “ after were seized with a malignant Costiveness.” Aqueous, white, very yellow, or frothy Stools are also by *Hippocrates* in *Lib. 2 Prognost. Text 12,* and 29. greatly condemn’d as well as those which are scanty, glutinous, pinguious, white, of a Saffron Colour, and smooth, because they are Signs of Colliquation. But still worse than these are the black, the livid, the pinguious and the fetid. Thus *Hippocrates* in *Sect. 4. Aph. 21.* tells us,
 “ That black Excrements, resembling black Blood
 “ and flowing spontaneously either with or with-
 “ out a Fever, are of all others the worst.” And in *Aph. 23.* of the same Section, he tells us,
 “ That if those who have been emaciated by acute

“ or chronical Diseases, by Wounds or any other
 “ Cause, void black Bile resembling black Blood,
 “ they die next Day.” These are the bad Stools
 which denote that the natural Faculty is weaken’d
 and its Actions injur’d. Bad Urines also indicate
 the Weakness of the natural Faculty, and its Acti-
 ons. Thus *Hippocrates* in *Lib. 3. Epidem. Com. 3.*
Text. 41. tells us, “ That a large Quantity of thin
 “ Urine is productive of no happy and critical Ef-
 “ fects.” And in his Prognostics he affirms :”
 “ That in Adults black Urine, and in Children such
 “ as is aqueous are fatal Signs.” And in *Seet. 4. Aph.*
72. he tells us, “ That Urines which are white and
 “ pellucid are bad, especially in delirious Patients.”
Galen in his *Comment.* on this *Aphorism*, tells us, that
 these Kinds of Urines are observ’d in such Patients
 as are near Death. In bilious and acute Diseases thin
 and aqueous Urines are bad, because of all others,
 they most palpably denote the Crudity of the Hu-
 mours, as we are inform’d by *Galen* in the Passage
 now quoted, and in his first Book *de Crisibus*.
 Thick and turbid Urines, without any Sediment
 are also bad because they indicate the weak and
 languid State of Nature. Thus *Galen* in *Seet. 4.*
Aph. 70. Cap. 4. affirms, “ That Urine without
 “ a Sediment, if the Patient is strong, prognosti-
 “ cates the Length of the Disease, and if weak,
 “ Death.” And in *Lib. 4. de Sanitate tuenda*, he
 says, “ That if there is no Separation in the Urine,
 “ or if the subsiding Part is bad, the Weakness of
 “ Nature is indicated by these Circumstances.”
 The languid State of Nature is also indicated by
 those Urines which have a thick Sediment like gross
 Meal. Thus *Galen* in *Com. in Lib. 4. Aph. 31.*
 tells us, “ That such Urines in acute Disorders
 “ prognosticate Death, and in those of a milder
 “ Kind the Length of the Disease, because Na-
 “ ture requires a long Time to concoct the crude
 “ Humours.” But many who discharge Urine
 of

of this Kind, are cut off before the Disease is long protracted, and in those who escape the Disorder is long continued. All black Urines are bad, but absolutely fatal when they have a black Sediment, such as those discharg'd by *Philiscus* and *Silenus* when they were about to die, as in *Lib. Epid. Ægr. 1. and 2.* Pinguious and oleous Stools are bad, because they denote a colliquating Heat: Copious and crude Stools are likewise of the bad Kind, because they indicate not only that the concoctive Power is weak, but also that the expulsive Faculty is injur'd. Thus *Hippocrates* in *Lib. 3. Epid. Com. 3. Text. 61.* tells us, "That in a certain Constitution the Urine was not only copious, but also exceeded the Quantity of the Humours drank, nor was it thick nor concocted, so that it did not duly purge the Body." From bad Spits, we also discover the Weakness of the Actions of the natural Faculty in Diseases of the Parts subservient to Respiration: Thus *Galen* in *Lib. 1. de Crisibus. in Aph. 1. Com. 12.* tells us, that when pleuritic Patients expectorate Nothing, 'tis a Sign that the Disease is highly crude, and in *Lib. de Constitut. Art. Med.* he informs us, that a Suppression of the Spit, both in Pleurifies and Empyemas prognosticate the Death of the Patients. *Hippocrates* also, in *Lib. 2. prognost. Cap. 18.* informs us, that in an Empyema an Expectoration of bilious Spit, whether by itself or in Conjunction with Pus is mortal. Spits also which are black, yellow, green, livid, and of different Colours are very bad: From Eruptions of Blood, we also know the Weakness or Strength of the natural Faculty; for when these are too scanty they frequently indicate the Weakness of the expulsive Power. Hence in acute Fevers and Inflammations, Drops of Blood falling from the Nose are very bad Signs, because they denote the languid State of the expulsive Faculty: Thus *Hippocrates* in *Lib. 1. Epid. Sect. 2. Text. 17.* tells us, "That

“ That during a certain Constitution, a very few of
 “ the Patients, had only a small Quantity of Blood
 “ discharg’d from their Noses.” And afterwards
 in *Text. 63.* he tells us, “ That *Philiscus, Epame-*
 “ *non* and *Silenus*, from whose Noses a small
 “ Quantity of Blood drop’d, on the fourth and
 “ fifth Day died.” *Galen* also in *Lib. 4. Com. 67.*
de Vißt. Rat. in Acutis, tells us, that Drops of Blood
 discharg’d from the Nose always prognosticate
 something bad, because they indicate that Nature
 has begun to expell the superfluous Matter, but
 cannot on Account of her Weakness execute that
 Design. *Hippocrates* in *Lib. 1. Prorrhet.* tells us,
 “ That Nature by dropping of Blood endeavour’d
 “ to expel the Redundance collected in the Brain,
 “ but was unable to do it:” For in Disorders
 which ought properly to be terminated by an Eva-
 cuation of Blood, if that Blood is neither discharg’d,
 the Body at the same Time nor evacuated by
 other Ways, it is a Sign of the languid State of
 the expulsive Faculty. Thus *Hippocrates* in *Epid.*
Lib. 1. Com. 2. Text. 65. tells us, “ That in most
 “ Part of the Patients of a certain Constitution the
 “ Blood was discharg’d from their Noses especially
 “ in young Persons and Adults, and that most of
 “ those who had not such an Eruption died.”

The Weakness of the natural Faculty is also in-
 dicated, when in acute Fevers the Patients have a
 Crisis without Sweat or any other laudable Evacu-
 ation, as happen’d to *Hermocrates*, of whom we
 are told in *Lib. 3. Epid. ßgrot.* “ That on the
 “ fourteenth Day he was freed from his Fever and
 “ did not sweat.” And of another, “ That on the
 “ twentieth Day he was freed from his Fever and
 “ did not sweat.” ’Tis also a Sign of the Weak-
 ness of the natural Faculty, when small Sweats, or
 such as do not terminate the Disease break out:
 Thus *Hippocrates* in *Seßt. 4. Aph. 56.* tells us,
 “ That if Sweat happens in a Fever without ap-
 “ peasing

“ peasing the Fever, it is bad.” In *Lib. 1. Prorrhbet.*
 he also tells us, “ That Sweats which begin, but
 “ immediately cease are bad :” And when speak-
 ing of Sweats which neither abate the Fever nor re-
 lieve the Patient, in *Lib. 1. prorrhbet. Text. 7.* he
 tells us, “ That in Hypochondriac Disorders, and
 “ Fevers accompanied with Chilliness, those Heats
 “ which remain are bad, whether they be accompa-
 “ nied with Sweats or not.” In *Lib. 1. Prorrhbet.*
Text. 67. he affirms, “ That in acute Diseases, Rest-
 “ lessness accompanied with Sweat is bad, as also a
 “ profuse Sweat appearing only on the Face :” Those
 Sweats are also bad which do not break out all over
 the Body, but only in particular Parts. Thus *Hip-
 pocrates* in *Lib. 1. Epid. Com. 1. Text. 24.* tells us, that
 during a certain Constitution the Patients sweated, but
 not all over their Bodies : And in *Prorrhbet. Lib. 1.*
Text. 126. we are told, “ That a scanty Sweat,
 “ accompanied with a Refrigeration of the Extre-
 “ mities is malignant, and of a bad Kind.” In the
 first Book of the *Prognostics*, we are inform’d,
 “ That cold Sweats, and such as only happen about
 “ the Head, Face and Neck, are not only bad,
 “ but also fatal in acute Fevers.” Profuse Sweats
 also which afford no Relief are bad, thus *Hippo-
 crates* in *Epid. Lib. 1. Sect. 2. Text. 26.* tells us,
 “ That in some the profuse Sweats were so far from
 “ relieving, that they rather injur’d them.” All
 these Sweats therefore demonstrate the Weakness
 of the natural Faculty and its Inferiority to the
 Disease, because they discover the expulsive Power
 to be languid. The State of the natural Faculty
 may be also known from the Vomits, which when
 either few or many without affording Relief are
 bad. Thus *Hippocrates* in *Lib. 1. Epid. Sect. 2.*
Text. 64. tells us, “ That during a certain Constitu-
 “ tion, Convulsions happen’d to the phrenetic Pa-
 “ tients, that they also were afflicted with Vomit-
 “ ings

ings of a virulent Matter, and that some of them were by these Means cut off suddenly ;” For such Vomitings indicate that Nature had begun to expel the noxious Humours, without being able to do it. In the Beginnings of Diseases copious Vomitings are bad, as also those call’d Symptomatic, but the worst of all are the porracious, the livid, the black, the highly fetid, and those of different Colours. Thus *Hippocrates* in *Lib. 2. Prognost. Text. 39.* tells us, “ That if the Matter vomited is either porracious, livid, or black, ’tis bad, but that if the Matter vomited is of all these Colours, it is to be accounted a mortal Sign.” Abscesses also which afford no Relief, tho’ large and numerous are bad, because they indicate that Nature cannot throw off all the peccant Matter : Those Abscesses also which spread and do not come to a Suppuration are bad, especially if they return to the internal Parts immediately after their Appearance. Thus *Hippocrates* in *Lib. 1. Sect. 2. Epid.* tells us, “ That some Patients had Abscesses, either larger than they could bear, or too small to prove beneficial, which also returned and rendered their Situation worse.” And in *Epid. Lib. 6. Sect. 2. Text. 7.* we are told, “ That malignant Abscesses and Buboës are Signs of the bad State of the Parts, and especially of the Viscera :” By these we know that Nature is weak or overpowered by the Force of the Disease, or that the noble Organ which is its first Instrument, and in which it resides is considerably injur’d. Thus *Hippocrates* in *Lib. 1. Epid. Sect. 2. Text. 38.* makes Mention of, “ Small Papulæ which were insufficient to relieve Nature, because they immediately disappeared and of blackish Tumors near the Ears which brought on no Crisis.” Those Abscesses which were form’d about the Joints, especially about the Groin, in some few terminated agreeably

greeably and the Patients were forthwith restor'd to their former Health. Hitherto we have consider'd the Actions of all the Faculties animal, vital and natural, which being chang'd from their proper State, indicate that Nature is weak and unable to subdue the Disease : We now come to consider the Strength of Diseases, which being known and compar'd with the Force of Nature, we are by that Means enabled to prognosticate certainly with Respect to the Events of Diseases.

C H A P. VII.

Of knowing the Strength of Diseases, and especially of the Circumstances from which their Strength or Weakness may be estimated.

HAVING investigated the Force of Nature from the Strength or Weakness of the Actions of the several Faculties, we now come to trace the Force and Strength of Diseases, from the various Symptoms they employ in attacking different Parts of the Body. Some of these Symptoms appear at the same Time with the Disease, and others of them afterwards : The latter discover the State or Condition of the Disease, whilst the former indicate its Nature, Species and Violence ; the Natures of Diseases are denoted by their proper Symptoms, which the *Greeks* call *Pathognomic*, which appear with the Disease itself, and perpetually accompany it. Thus in an Inflammation of the Pleura, call'd a Pleurisy, a punctory Pain in one or both Sides, a continual Fever, a Cough, a difficult Respiration, and an unequal and hard Pulse, denote the Nature or Species of that Inflammation. The Nature and Species of a
Phrenitis

Phrenitis is denoted by a continual Fever, and a perpetual Delirium, and the Natures of other Diseases by their peculiar pathognomic Symptoms: When these Symptoms are duly known they are of great Use, to discover both the Strength and Weakness of Diseases; for Physicians know that a Pleurisy is a Disease which attacks Nature with great Force, because it inflames a Part adjacent to the Heart, the principal Organ, and has for its peculiar and certain Symptoms, a continual Fever, a Pain of the Side, a Cough, and a difficult Respiration: When few of these Symptoms appear, or when they are small or slight, they indicate that the Disease is mild and inferior in Strength to Nature. On the contrary, when these Symptoms are numerous and vehement, they denote that the Disease is violent and stronger than Nature: Thus pungent, vehement and continual Pains affecting one or both Sides, denote the Disease to be violent and dangerous, because they injure a Part which is both subservient to Respiration, and adjacent to the Heart the noblest Organ of the Body. But with Respect to the violent Disorders of the noble Viscera, *Hippocrates in Prognost. Lib. 2. Text. 70.* tells us, “ That Pains accompanied with a Fever, “ and affecting the Loins, inferior Parts and Præcordia, are very fatal when they leave the inferior Parts.” And in *Seet. 4. Aph. 66.* he tells us, “ That Convulsions and violent Pains about “ the Bowels are bad:” In pleuritic Patients also, the difficult Respiration and the Cough which is highly uneasy, dry, fruitless, accompanied with bad malignant Spits which afford no Relief, and are expectorated with Difficulty and the Hardness and Inequality of the Pulse, indicate that the Disease is violent, and cannot be subdued but by a strong Effort of Nature; for as *Galen in Lib. 1. Epidem.* tells us, “ That a frequent Respiration

“ ac-

“ accompanied with Pain, indicates a violent In-
 “ flammation above the *Septum Transversum*, and
 “ a dry Cough without Spits, indicates that the
 “ Disease is very crude, just as aqueous Urine de-
 “ notes Crudities in burning Fevers.” And in
Lib. 1. de Crisibus, and *Lib. de Constit. Art. Med.*
 he informs us, “ That to expectorate Nothing is
 “ a fatal Sign, partly because it indicates that the
 “ Defluxion remains as it were in a State of Inflam-
 “ mation, and partly because the Matter of it will
 “ become corrupted.” *Hippocrates* also in *Lib.*
1. Epid. Sect. 1. Text. 18. tells us, “ That during
 “ ascertain Constitution, many were afflicted with a
 “ dry Cough, but expectorated Nothing :” This
 Species of Cough tho’ a small Quantity of crude or
 peccant Matter is expectorated is yet bad, because
 it indicates that Nature struggles with a violent and
 obstinate Disorder. *Galen* in *Lib. de totius Morbi.*
tempor. Cap. 16. affirms the same, and *Hippocrates*
 in *Lib. 2. Prognost. Com. 1. Text. 12.* tells us,
 “ That such Coughs shew the Violence of the Dis-
 “ ease, which in pleuritic and peripneumonic Pa-
 “ tients is also indicated by a black, a yellow, a
 “ very frothy or highly fetid Spit, especially if it
 “ affords no Relief.” Hence from these Symp-
 toms which denote the Force and Danger of the
 Pleurisy, the Disorder is indicated to be more vi-
 rulent and consequently more obstinate. And
 from the same Symptoms when slight and mild,
 we understand that the Disease is weaker than Na-
 ture, and will be easily surmounted by her ; for
 in this Species of Pleurisy, a violent Fever neither
 appears, nor intense Pain, nor are the Patients afflic-
 ted with a difficult Respiration and a violent Cough,
 but they soon and easily expectorate the concocted
 Matter, nor is their Pulse excessively hard and un-
 equal. This is the Method of prognosticating
 Death or Recovery from the Nature or Species of

Diseases, the Violence or Danger of which as *Galen* in *Lib. 5. de Crisibus* justly observes, is to be estimated and discover'd by a due Attention to their pathognomic Symptoms, which when slight and small denote the Disease mild and gentle, but when great and vehement indicate the Disorder to be violent and obstinate. But the Force of the Disease is not to be estimated entirely from the Violence or Mildness, but also from the Number of the Symptoms; for if the pathognomic Symptoms are not only great but also numerous, they evince that the Disorder is more powerful than Nature, whereas when they are few in Number, they shew that the Disorder is weak and faint. But a large Number of Symptoms appearing, does not always evince a greater or more violent Disease than few Symptoms. Thus a Phrenitis, which is an Inflammation of the Brain, and is accompanied properly with only two Symptoms, which are a continual Fever and a perpetual Delirium, is not a less dangerous and mild Disease than a Pleurisy which is accompanied with five: But in Diseases of the same Kind, the more numerous the Symptoms are, the more Danger they indicate. Thus if, in Conjunction with the Symptoms of a Pleurisy, a Pain of the Head, Watchings, a Delirium or any other Symptom appear, they indicate the greater Danger. The same holds true with Respect to a Phrenitis, when accompanied with lethargic Sleeps: Thus *Hippocrates* in *Lib. 3. Epid.* tells us, “ That
 “ in a certain Constitution, none of the phrenitic Pa-
 “ tients were highly delirious which generally hap-
 “ pens at other Times, but such of them as were
 “ oppress'd with a Kind of languid Cataphora died.” In Diseases therefore of the same Kind, the more numerous the Symptoms are, the more violent and powerful they render the Disease: From the Symptoms also, which afterwards appear and which

according to *Galen*, denote the State and Condition of the Disease, the Force or Weakness of Disorders may be known. Thus *Galen* in *Lib. 1. de Crisibus, Cap. 2.* tells us, “ That if the supervening Symptoms are numerous, long continued, violent and malignant, they do not that the Disease is violent and more powerful than Nature, whereas if they are few, last but a short Time, and are small and simple, they show the Disease to be weak and mild.” In mild Diseases then and such as denote prove mortal, the best Signs appear, and bad Symptoms in such Disorders as are dangerous: Thus in putrid continual Fevers when the Patient begins to recover, the Signs of Concoction first appear in the Excrements, and especially in the Urine, which will be chang’d to a good Colour and Consistence, and have a laudable Hypostasis. And if all the other Excrements of which we shall afterwards treat more accurately, are discharg’d in a concocted State, after the Signs of this Concoction, Fevers and their Symptoms will be either terminated or at least diminish’d, and the Patients will more easily bear the Disease. Thus for Instance, those who were afflicted with Watchings are bless’d with Sleep, the lethargic can keep awake; the Pains, the Thirst and Inquietudes are remov’d, the delirious resume their Reason, and those who breath’d with Difficulty begin to have a free Respiration. Bad Symptoms on the contrary supervene these Diseases which are more prevalent than Nature; for besides, that the Excrements appear crude, bad Signs are also observ’d: Thus in phrenitic Patients white and pellucid Urine, denotes Malignity. Accordingly *Hippocrates* in *Seet. 4. Aph. 72.* tells us, “ That white and pellucid Urine is bad, especially in delirious Patients.” In burning Fevers also, black Urine with a black Sediment denotes a bad State of

the Disease, and indicates that it is more powerful than Nature: From other bad Excrements also, we conjecture at the bad State and Condition of Diseases, which denotes their Violence and Malignity: What bad Excrements are, we shall afterwards shew. But the Disease is denoted more powerful than Nature, not only by bad Excrements afterwards appearing, but also by all Kinds of bad Symptoms, such as Deliriums, Convulsions, Tremors, Loathing of Food, Want of Thirst in a very hot Disease, especially if before the Patient had a violent Thirst. A black and squalid Tongue, lying in a bad Posture in Bed, Restlessness and other similar Symptoms, which shall be afterwards consider'd. From the Nature then, the Magnitude and the State or Condition of Diseases we know their respective Force and Weakness.

C H A P. VIII.

Of weak Diseases to be known from their Natures, Magnitudes and Conditions.

WE now come in particular to consider those Diseases which are weak and surmountable by Nature, tracing them from their Natures Magnitudes and Conditions; to begin therefore with their Natures, the Signs indicating the Nature of the Disease, are as we have already observ'd, the Symptoms which appear with the Disease, and those denoting its State and Condition, the Symptoms which appear afterwards. Thus if the Symptoms are few, mild and not very troublesome, they indicate a weak and languid Disease which will be surmounted by Nature. These are by *Hippocrates*, call'd the most simple Diseases, and by *Galen*, the most mild and gentle, when the Signs of Recovery are

are present, and the Symptoms small, slight and few, for in *Lib. 3. Prognost. Text. 3. Hippocrates* tells us, “ That the Fevers which are most simple
 “ and attended with the best Signs terminate on
 “ the fourth Day or sooner.” These laudable or happy Signs, he afterwards tells us in the following Manner: “ The Person who is about to recover
 “ breathes easily, is without Pain, sleeps in the
 “ Night, and has other salutary Signs.” In a Pleurisy we conclude the Disease to be mild and gentle, when the Pain in the Side is slight, when the Patient breaths without great Difficulty, when the Cough is small and not very troublesome, when the Patient in Coughing easily expectorates a Spit which is not of a malignant Kind, and when the Pulse is not very hard and unequal. In a Quinsy also, we know the Inflammation to be small and weak, when the Pain in the Throat and Fauces is faint and languid, and when Respiration and Deglutition are easily perform’d. The Signs which denote a weak Disease easily surmountable by Nature, are by *Hippocrates* when treating of Empyematic Patients, in *Lib. 2. Prognost.* enumerated in the following Manner. “ ’Tis a good Sign to
 “ bear the Disease well, to breath freely, to be
 “ without Pain, to expectorate the Spit easily, to
 “ have the Body equally warm and soft, to be free
 “ from Thirst, to have the Urine, the Stools, the
 “ Sweat and the Sleep, in their due and natural Con-
 “ ditions. Hence few and slight Symptoms both
 “ in the Beginnings of Diseases, and afterwards
 “ shew the Weakness of the Disease, and its Inferi-
 “ ority to Nature.” But it is to be observ’d, that these Symptoms must be really small and mild, since they often appear so to the Senses, when they are violent and bad, because they depend upon obstinate Causes and Diseases; for in many fatal Diseases, several Symptoms appear so slight and

trifling, that unskilful Physicians not knowing their Malignity, instead of imagining that the Patients labour under dangerous Disorders, can hardly believe that they are sick; whilst at the same Time those Symptoms are cherish'd by the most violent and fatal Causes. In *Hippocrates* various Instances of this Kind occur: Thus in *Lib. 1. Prorrhetic Text. 34.* he tells us, " That Deliriums accompanied with Tremors and Dimness of Sight, tho' apparently mild and slight, have yet a great Tendency to a Phrenitis." For tho' those Symptoms appear mild and gentle to the Senses, yet they arise from the most violent and terrible Causes: Which according to *Galen* are bilious Humours imbib'd into the Substance of the Brain, and an hectic Disorder of that Organ. A similar Example we have recorded of *Hermocrates* in *Epid. Lib. 3. Ægrot. 2.* where these Words occur, " On the fourteenth Day he was free from his Fever and did not sweat, he slept and had the Use of his Reason, his Urine continuing in the same State as before." And a little after concerning the same Patient 'tis said, " On the twentieth Day he had a Crisis, and was free from his Fever but did not sweat, he had a continual Loathing of Food, but retain'd the Use of his Reason." Thus as violent Symptoms, are such as proceed from strong and powerful Causes, so slight Symptoms are such as proceed from mild and gentle Causes; for some Symptoms are often accounted violent, which however are not to be dreaded by the Physician, because they are excited by the superior Force of Nature, especially when she makes an Attempt to eliminate and expel peccant Humours from the Body. Thus *Hippocrates* in *Lib. 6. Epid. Sect. 2. Text. 15.* tells us, " That Disorders of the tertian Kind, are not troublesome to the Patients before their Paroxysms, by which Nature always attempts some Evacuation." Hence the

Author of *Prorrhēt.* in *Lib. 1. Text. 52.* tells us,
 “ That bad Symptoms remitting without a Cause
 “ prognosticate Death:” And *Hippocrates* in *Seēt.*
 2. *Aph.* 27. tells us, “ That we ought not to be
 “ too confident when acute Diseases remit without
 “ a Reason, nor need we much dread those Dis-
 “ eases which without any Reason grow worse,
 “ since many of them are very uncertain and do
 “ not usually last long.” This was also the Opi-
 nion of *Galen*, as is obvious from *Lib. 6. Epidem.*
Com. 1. Text. 16. where we are told that, “ Some-
 “ times in the most violent Fevers accompaied
 “ with Watchings, Loathing of Food, Thirst,
 “ Restlessness, and sometimes with a Delirium, so
 “ that all the Patient’s Friends were struck with De-
 “ spair, and mourn’d the Patient’s approaching Fate,
 “ he seem’d to be *Æsculapius* skilfully predicting
 “ Rigors, Sweats and the Solution of the Diseases.”
 Symptoms therefore really slight or small, whether
 appearing with the Disease or afterwards, indicate
 the Weakness of the Disorder, and shew that Na-
 ture will easily surmount it. But the Recovery is
 absolutely certain, when many and considerable
 good Signs appear; for no Patient is restor’d to
 Health, till some at least of the good Signs are ob-
 serv’d in him; for those as *Galen* in *Lib. 3. de Cri-*
sibus observes, denote a good Condition in Diseases,
 whereas bad Signs denote a bad Condition; for
 which Reason Physicians call them Diseases of a
 good or bad Condition. The Conditions of Dis-
 eases as is already observ’d, whether good or bad,
 are known by the supervening Accidents or Symp-
 toms, as we are told by *Galen* in *Lib. 3. de Crisibus*
Cap. 4. in these Words, “ Whether the Disease
 “ is benign or malignant is to be known from the
 “ Accidents subsequent to it.” Which are divided
 into those which indicate the Condition of the Disease,
 those which prognosticate its future Crisis, and those
 which constitute the Cause of that Crisis. Those

therefore which indicate the Condition, are to be distinguished from the rest, because they prognosticate another Thing; for watching, Deliriums, involuntary Tears, Convulsions, and other similar Symptoms, if they happen with the Signs of Concoction, in a Disease to be actually terminated, prognosticate the Crisis. Thus *Hippocrates* in *Lib. 1. Epid. Sect. 2. Text. 55.* tells us, “ That in ardent and other Fevers, accompanied with a Pain in the Neck, an Heaviness of the Temples, a Dimness of the Eyes, or a Constriction of the *Hypocondrium* without Pain, such Patients have an Eruption of Blood from the Nose.” And in *Text. 88.* he tells us, “ That in those who in acute and consequently burning Fevers, shed involuntary Tears; if the other Signs are not fatal, we are to expect an Eruption of Blood from the Nose, whereas such Tears with other fatal Signs prognosticate Death, and not an Eruption of Blood.” Having thus discovered weak, slight and benign Diseases from their Natures, Magnitudes and Conditions, we now come to trace and investigate them from their Causes.

C H A P. IX.

Of weak Diseases to be known from their Causes.

AS we are to investigate the Knowledge of weak Diseases from their Causes, we shall begin with such as are external; we are therefore to be previously acquainted with the various States of the Air, Constitutions of the Weather, Seasons of the Year, and Natures of the reigning and epidemical Diseases. The Air when little or nothing chang'd from its natural Qualities, does not produce violent and terrible Diseases; on the contrary, when

it is greatly or considerably chang'd, it generally gives Rise to violent and dangerous Disorders; for when it recedes most from its usual and natural Temperament, Diseases of this Kind are most generally observ'd to rage. But a Change of its natural State to cold, is productive of less terrible Disorders than a Transition to Heat; for as *Hippocrates* tells us, in *Seet. 3. Aph. 11.* “ A constant
 “ Course of northerly Winds, condenses and
 “ strengthens the Body, makes it nimble, well
 “ colour'd and quick of Hearing, whereas warm
 “ southerly Winds moisten and close the Body,
 “ dull the Hearing, produce Vertigoes and render the Eyes and Body stiff.” Among the passive Qualities of the Air, as they are call'd, a dry Season produces less terrible Diseases than a moist and wet one. Thus *Hippocrates* in *Seet. 3. Aph. 15.* tells us, “ That of all the Constitutions of
 “ the Year, great Droughts, are universally more
 “ wholesome and less destructive than continual
 “ Rains and frequent Showers.” The Spring also of all other Seasons, produces the least dangerous and fatal Diseases. Salutary Distempers are also observed to rage sometimes. Thus *Hippocrates*, in *Lib. 1. Epid. Com. 2. Seet. 1.* tells us, “ That before the Spring in a Season which was contrary
 “ to it, and in which the Winds were Northerly,
 “ a few were seized with ardent Fevers, some of
 “ whom had Eruptions of Blood; but these Fevers did not prove mortal. Some had Tubercles near one, and some near both Ears, were free
 “ of the Fever and enjoy'd good Health. In
 “ some, these Tubercles were a little inflam'd, and
 “ in all they were remov'd without great Incommodi-
 “ tity; nor in any did they come to a Suppuration as on other Occasions Tubercles generally
 “ do. These Tubercles were of a loose Nature,
 “ large, diffus'd, without an Inflammation, and
 “ without

“ without any Pain, they insensibly disappear’d
 “ in all.” In *Venice* and many other Places of
Italy, in the Year 1580, many Fevers by the
 Vulgar call’d, *The Disease of the Ram*, rag’d epi-
 demically, but few died of them; and in *Liguria*,
 when I was Physician to *Andreas, Aureas, Syno-*
chous, ardent and tertian Fevers rag’d epidemical-
 ly, and but few were cut off by them. Where
 the Summer retains its proper Nature and Tempe-
 rature, the tertian Fevers which rage are general-
 ly of a salutary Kind, for *Hippocrates* in *Aph.* 43.
Seet. 4. tells us, “ That Intermissions of every
 “ kind, signify that the Patient is out of Danger.”
 A good Regimen with respect to Diet, lays a
 Foundation for the fewest and least fatal Diseases;
 for those who observe a proper Regimen with re-
 spect to the laudable Quality and due Quantity of
 their Aliments, are rarely sick and the Diseases
 they are seiz’d with are least dangerous. The same
 good Fortune happens to those who use Sleep,
 Watching and Exercise in a due Measure, who lead
 a chearful Life undisturbed with Care; have the
 usual Excretions by Stool, Urine, Spit, the Menfes,
 and the Hemorrhoids in their natural State, or who
 have moist Bodies and full of Juices, provided
 they use Venery moderately.

Children also are subject to less dangerous Diseases,
 than Persons of other Ages, because the Sords of
 their Bodies on account of the greater innate Heat,
 and the rarity of the Skin are more copiously eva-
 cuated and resolv’d. From the internal Causes, we
 shall also trace weak Diseases, beginning with the
 Dispositions or Habits of Bodies, with respect to
 which, *Hippocrates* in *Seet.* 2. *Aph.* 34. tells us,
 “ That they are not so dangerously sick, to whose
 “ Nature, Age, Habit, or Season, the Disease is
 “ adapted, as those to whom the Disease, is not
 “ agreeable in any of these Respects.” Hence
 hot Constitutions, tho’ more subject to hot Disor-
 ders,

ders, are yet less expos'd to Danger by them than cold Habits; and in the Summer, Fevers are less to be dreaded than in the Winter. The Diseases also of old Persons are more dangerous than those of such as are young. So that *Hippocrates* justly affirm'd, that those were not so dangerously ill, to whose Nature, Age, Habit, or Season, the Disease is adapted, as those to whom the Disease is not suited in any of these Respects: From the Temperament of various Parts, as also from the Disposition to Diseases, we may know the Weakness or Strength of Disorders; for when the Parts of the Body are not in the least chang'd from their natural Temperament, they are not generally subject to violent Diseases; for these Parts, when in a sound and natural State prevent not only the Superfluity but also the bad Quality of the excrementitious Matter, and when such a Matter is form'd, they either consume it, expel it, or translate it to some more ignoble Part, that by this means, they themselves may not be seiz'd with violent Diseases. These Parts also when they have little or no Disposition to Diseases, are naturally strong, and not readily subject to violent Diseases. Thus tho' they who have no Disposition to a Phthisis, are frequently afflicted with Defluxions from the Head, they become Phthisical very slowly, whereas those who have a Tendency to that Disorder, are very soon and easily afflicted with it, as *Hippocrates* has observ'd of many who died of Consumptions. Thus in *Lib. 1. Epid. Com. 1. Text. 18.* he tells us, "That those
 " especially died whose Constitutions had a Ten-
 " dency or Disposition to a Phthisis." And in *L. 3. Epidem. Com. 2. Text. 3.* when speaking of the Daughter of *Euryanaëtes*, who died consumptive, he tells us, "that she had something naturally ta-
 " bid or consumptive in her Constitution." And in *Seet. 6. Aph. 33.* he tells us, "That those who
 " have

“ have acid Eructations or Belchings, are not
 “ much subject to Pleurifies.” From the Redun-
 dance of Humours weak or safe, Diseases may al-
 so be conjectur’d at. Of all the Humours the
 Blood produces the least dangerous Diseases, be-
 cause it is of a more benign Quality, and more
 friendly to Nature than the Rest. *Hippocrates* in *Seet.*
6. Aph. 53. tells us, “ That *Deliriums* attended
 “ with Laughter, are more safe than any others,
 “ and in pleuritic Patients we observe that the
 “ Expectoration denotes the Safeness of the Dis-
 “ ease.” But Blood any how expectorated is bad,
 not of its own Nature, but because for the most
 Part it indicates an irreparable Injury done to the
 Lungs or Thorax. Thus *Hippocrates* in his *Aph.*
 tells us, “ That Evacuations of Blood by the
 “ Mouth of any kind are bad, that a spitting of
 “ Blood terminates in a spitting of Pus, and a
 “ spitting of Pus in a Phthisis.” We therefore only
 speak of Blood here, as the material Cause of Dis-
 eases in Contradistinction to other Humours, and
 assert, that by it as being a milder Humour, violent
 and terrible Disorders are not produced, tho’ from
 its Redundance and Superfluity, some of the most
 fatal Disorders arise, such as suffocating Quinsies,
 Pleurifies and others of a similar Nature. Phlegm
 is of a less laudable Quality than Blood, and both
 are more friendly to Nature than Bile, for the
 Phlegm as susceptible of a greater Concoction, is
 easily converted into Blood, so that unless the
 Blood and Phlegm are redundant, they produce
 milder Diseases than the Bile, yellow Bile still Diseases,
 more dangerous and Saffron-colour’d, porraceous,
 æruginous and black Bile the most dangerous Disor-
 ders of all; for this Species of Bile is of all the Hu-
 mours the most unfriendly to Nature, the most ob-
 stinate and the longest before it is concocted and sub-
 dued. The simple Humours also produce mild Dis-
 eases,

eases, whereas those which are mixed, bring on more numerous and terrible Disorders. Thus *Hippocrates* in *L. 2. Progn. Text. 4.* tells us, “ That if a Patient vomits Matter of all the different Colours
 “ it is an highly fatal Sign.” *Galen* also in *Lib. de Humoribus*, and in *Epid. 1. Com. 3.* tells us, “ That
 “ when the bilious and pituitous Humours are
 “ equally redundant, they produce most violent
 “ and acute Diseases.” Neither will a moderate Quantity of Humours produce violent Diseases, because Nature more easily concocts and subdues a small than a large Quantity. From the Commotion of the Humours we may also know the Power or Weakness of Diseases. Since when the Humours are convey’d from the internal to the external Parts, the Disease is found to be safe. Thus *Hippocrates* in *L. 3. Progn. Text. 30.* tells us, “ That it is the safest Sign when an OEdeema or Inflammation are principally convey’d to the external Parts.” The same is indicated when the peccant Matter is convey’d to the ignoble Parts from the Viscera. Thus in *Lib. 2. Prognost. Text. 67.* we are told, “ That Abscesses happening in
 “ the Legs are beneficial in all violent Disorders of
 “ the Lungs.” The Disease is also less violent when the Humours afflict the less noble Parts; for tho’ some of these should by the Disease be destroyed, yet the Patient is not by that means cut off, since many have surviv’d the Amputation of their Arms and Legs. The same holds true with respect to the Tongue, the Nose, the Eyes, the Ears, the Genitals and other Parts. Thus intermittent Fevers are mild and for the most Part safe, because they are produc’d by putrescent Humours in the small capillary Vessels lodg’d at the greatest Distance from the large Veins; and the more Diseases intermit, the more mild and safe they are, such as a quartan Fever, which for this Reason,

Hippocrates

Hippocrates in *L. 6. Epid.* pronounc'd the safest of all others. Diseases also excited by others, often become more salutary than the primitive Disorder. Thus a continual Fever sometimes terminates in one of the intermittent Kind, and pestilential malignant Fevers, often assume a mild and benign Nature. Thus also complicated terminate in simple Disorders, Convulsions, Tremors and Palsies in continual or intermittent Fevers, Apoplexies in Palsies or Paraplegies, and Quinsseys in apparent Tumors of the Neck and Breast. The same also happens with respect to other Diseases, from all these Circumstances, we know that Diseases are weak and inferior in Strength to Nature ; we now come to consider those Diseases which are more strong and powerful than Nature.

C H A P. X.

Of those Diseases which are more powerful than Nature, to be known from their Natures, Magnitudes and Conditions.

FROM the violent Symptoms peculiar to each Disease, we know that the Diseases themselves are violent and dangerous. Thus in a Pleurisy we observ'd, that a great Pain of the Side, an acute Fever, an uneasy dry Cough without Expectoration, or a difficult Expectoration, and a very uneasy Respiration were bad Symptoms, since they indicate a violent and dangerous Inflammation. Thus also the most violent Phrenitis is denoted by an acute continual Fever and a perpetual and vehement Delirium. But these Symptoms are not call'd great or violent, which appear such to the Senses, but which proceed from the most powerful Causes and Diseases. Thus in continual Fevers, a
gentle

gentle and obscure external Heat, when the internal Parts are scorch'd, is a violent Sympton, since it indicates that the Fever is of a malignant and dangerous Nature. These Fevers externally mild, but internally raging violently, were by the *Greeks* call'd *Typhodes*, since they indicate that Nature, being oppress'd, and as it were, suffocated by a redundance of Humours, was unable to expel the burning Heats. The Fevers of this Kind commonly call'd externally mild and internally violent, are all very dangerous : In such Fevers, a violent Delirium, or an obscure one without any known Reason are Marks of great Malignity. With respect to the former, *Hippocrates* in *Lib. Præfag. Text. 11.* tells us, “ That
 “ violent Deliriums soon terminate and prognosticate excessive Convulsions.” And with respect to obscure Deliriums, in *Prorrhætic.* He tells us, “ That such as are mild, tremulous and obscure
 “ have a Tendency to a Phrenitis,” for they denote a Languor of the Strength. When therefore the Symptoms viewed in Conjunction with the Disease, are either violent or small, without an apparent Reason, they indicate that the Disorder is furnish'd with great Strength and Power against Nature. Thus *Hippocrates* in *Epid. Lib. 1.* tells us, “ that when
 “ the burning Fevers began, they by their Signs
 “ prognosticated to whom they would prove mortal :” For they were from the Beginning seiz'd with an acute Fever, after which they were afflicted with a slight Rigor, became watchful, were tormented with Thirst, and loath'd Food. A violent Pain in pleuritic Patients, is a Sign that the Disease is very strong, but the Pain becoming suddenly small, when before it was violent, the Alleviation of it without an apparent Reason, or the total Removal of it, indicate either a Delirium, the Extinction of the natural Faculty, or the Translation of the morbid Matter to some other Part. We also know a

*

Disease

Disease to be strong and powerful, if besides its own peculiar and distinguishing Symptoms ; other dangerous Signs also appear. Thus in a Phrenitis, besides the acute continual Fevers, and the perpetual Delirium which are the proper pathognomic Signs of this Disorder, if there appear an intense Pain of the Head, perpetual Watchings, or Convulsions, or Tremors, or Coldness of the Extremities or any one of these, we know that the Disease is strong and too powerful for Nature. From the supervening bad Symptoms which as we have said indicate the State and Condition of Diseases, we know whether they will be mortal. These bad Symptoms or Signs, *Hippocrates* in *L. 1. Epid. Com. 2. Text. 57.* has enumerated in the following Manner : “ Their Foreheads and Clavicles
 “ sweated a little, but none of them sweated all
 “ over the Body. They were very delirious, were
 “ afflicted with Fear and Melancholy, had their
 “ Extremities cold, especially their Hands and
 “ Feet. The Accessions were on even Days, and
 “ most of them were most afflicted on the fourth
 “ Day ; the cold Sweats continued long, the Ex-
 “ tremities did not return to their natural Heat,
 “ but remained cold and livid. They were free
 “ from Thirst and their Urine was black, thin and
 “ discharg’d in small Quantities. They were co-
 “ stive nor had any of those afflicted with these
 “ Symptoms an Eruption of Blood from the Nose,
 “ but only a few Drops discharged from it ; nor
 “ were any of these relieved, but died on the sixth
 “ Day with Sweats.” We have already enumerated many bad Symptoms by *Hippocrates*, observ’d in various Patients, who laboured under fatal Disorders ; and which if they supervene or afterwards appear denote that the Disease is dangerous, malignant and too powerful for Nature. But that the Reader may certainly know from the supervening

Signs,

Signs, that the Disorder will infallibly prove mortal; we shall enumerate all these bad Signs which prognosticate Death, which are these following: Continual Watchings, profound and lethargic Sleeps, a Forgetfulness, acute Pain, Insensibility of Pain, Deafness, ringing of the Ears, Delirium, a Vertigo, Dimness of Sight, involuntary Tears, a turning of the Eyes from the Light, Convulsions of the Eyes, an Appearance of one of them to be larger than the other, when the Whites of the Eyes appear redish, or their Veins are livid or black; when there is a Collection of Sordes about the Eyes, or when they are prominent and tumid, or sunk or hollow, or squalid and dull; when the whole Colour of the Countenance is changed from its natural Hue, when there are Tremors, Convulsions, Palsies, and Palpitations especially of the Heart; when there are Inquietudes, Anxiety, Hiccups, and violent Pains of the Viscera; when the Extremities, become cold and with Difficulty resume their Heat, or when they are livid; when the Tongue is squalid, parch'd, black, foul, and nasty; when the Patient is either free from Thirst or rack'd with insaliable Drought; when he abhors Aliments and cannot contain them in his Stomach, but vomits them up; when the Pulse is languid, hard, irregular, unequal, intermittent or defective; when the Respiration is large and rare, a small, dense, intermittent, irregular, high, cold, fetid, and discharg'd from the Breast thro' the Nostrils only; when the Excretions are bad, and afford no Relief on the critical Day; when the Sweats are profuse without affording Relief; when they are scanty, constant, cold, and do not appear over the whole Body, but on the Forehead, Head and Clavicles. When black thick Drops of Blood are discharg'd from the Nostrils on the critical Day; when there are large Evacuations of Blood which afford no Re-

lief; when there are bilious, yellow, green, black, fetid, virulent, æruginous Vomitings which do no Service; when there is a Tension of the Hypochondria with Pain, or an æruginous or yellow Colour of the Body before the seventh Day; when there are a few small Eruptions, which neither encrease in Bulk or Quantity, but are livid, black, and return to the internal Parts or vanish without apparent Reason; as also when there are numerous and large Eruptions which afford no Relief; when there are small Tumors behind the Ears, which the *Greeks* call parotid Tumors, Tumors in the Groins and other Parts of the Body, which do not increase, or large Tumors which do not come to a Suppuration, especially soon, if there has been no previous Evacuation, but which return and disappear; when the Urine is aqueous, turbid, thick, black with black Clouds suspended in it, white and pellucid in phrenitic Patients, with Clouds suspended in it; when the Urine is livid, yellow, affords no Relief, or is pinguious and oleous with a Sediment resembling coarse Meal; when the Stools are immoderate, liquid, fetid, colliquative, pinguious, bloody, black, livid, bilious, unmix'd, and copious without allaying the Fever, when the Spit is unmix'd, expectorated from the Lungs, bilious in consumptive and empyematic Patients, bloody, livid, black æruginous, highly viscid, expectorated with great Difficulty, affords no Relief, and is totally suppress'd in internal Inflammations of the Viscera subservient to the Purposes of Respiration. These Signs therefore and others of a like Nature, appearing after the Disease shew us that the Disease is more powerful than Nature, and are consequently highly dangerous, unless they are the Forerunners of a future Crisis, which we will know by the Signs of a perfect Concoction, and other salutary Symptoms.

C H A P. XI.

Of Diseases more powerful than Nature to be known from their own Causes.

WE now come to investigate those Diseases which are more powerful than Nature, from their own Causes, beginning with such as are external. The first of these external Causes then we shall consider, shall be the various States of the Atmosphere, the Constitutions of the Weather and the Season of the Year, which may indicate or lay a Foundation for violent Diseases. Thus the Air chang'd from its usual Temperature especially to Heat, and long continuing in that State brings on violent Diseases; for its immoderate Warmth dissipates a great deal of the innate Heat, occasions a great Variation from the natural State and renders the Body languid and weak. By the immoderate Heat of the Atmosphere violent Plagues are sometimes excited. Thus *Galen* in *Lib. 1. de Differ. Febr.* tells us, “ That it sometimes happens that
 “ this Disorder is preceded by an immoderate
 “ Heat of the Atmosphere as in the Plague of
 “ *Athens* according to *Thucydides*; for in the Summer-time the Bodies of the Inhabitants were
 “ seized with a Kind of Corruption in their suffocating Cottages.” And in *Lib. 3. Epidem. Com. 3. Text 71.* he tells us, “ That a Summer free
 “ from cooling northerly Winds is highly morbid,
 “ or has a Tendency to produce Diseases.” *Hippocrates* also in *Epidem. Lib. 3. Text 71.* When describing a certain pestilential Constitution, tells us, “ That the Summer was serene and warm and
 “ the Heats great.” By the Heat therefore of the Atmosphere the Body is expos'd to great Cor-

ruptions and Resolutions, and the Brain itself suffers a considerable Injury; for the Head when over-heated, draws from the whole Body a Redundance of Humours, especially those of the bilious Kind which are at that Time copious, thin, sharp, and consequently easily convey'd from the whole Body to the Brain, by which Means the Brain is expos'd to various Diseases and dangerous Symptoms, such as those mentioned by *Hippocrates* in *Epidem. Lib. 3. Cap. 4.* When therefore Humidity is join'd to the Heat of the Air, nothing is more prejudicial, since it denotes a malignant and pestilential State of the Weather. Thus *Galen* in *Lib. 1. Cap. 4. de Temperamentis*, tells us, “ That of all
 “ others a moist and warm Temperature of the
 “ Air is the worst,” which he a little after confirms in the following Manner. “ But this Mis-
 “ fortune was the less considerable because it pro-
 “ ceeded only from a Change of one of the Sea-
 “ sons; but if two or three of them are chang'd,
 “ or if the whole Year is hot and moist, a vio-
 “ lent Plague must necessarily succeed.” An Instance of this he gives in *Lib. 3. Epidem.* Nor is it surprising that it should be so, since the Humidity of the Atmosphere fills the Body with Moisture which easily becomes putrid by the Heat. Drought is less prejudicial than Humidity. Since though it produces acute Disorders, they are yet less dangerous and mortal than those which arise from Humidity. Thus *Hippocrates* in *Seet. 3. Aph. 15*, tells us, “ That of all the Constitutions of the
 “ Year, great Droughts are universally more
 “ wholesome and less destructive than continual
 “ Rains and frequent Showers.” By the immoderate Coldness of the Air also some Parts of the Body are so injur'd that they become mortified in Consequence of the Extinction of their Heat. These Misfortunes frequently appear in various
 Constitu-

Constitutions of the Year; and these Constitutions proceed from many or all the Seasons of the Year conspiring to one and the same Temperament. *Hippocrates* in his *Epidemics* has describ'd four Constitutions of Years which brought on fatal and pestilential Disorders, the first of which was southerly and moist, mention'd in *Epidem. Lib. 1. Sect. 1.* the second and third northerly, cold, and mention'd in *Epidem. Lib. 1. Sect. 2.* and the fourth hot and moist mention'd in *Epidem. Lib. 3. Sect. 3.* for the first which was moist and southerly brought on Phthises, Parotids, Carbuncles, burning and pestilential Fevers. The two cold and northerly Constitutions brought on Inflammations of the Eyes, Dysenteries, a Tenesmus, Lienteries, bilious Diarrhæas, burning, Semitertian, erratic and malignant Fevers; a Phrenitis and other Disorders. The fourth which was southerly and hot, moist without Winds, and rainy, brought on Erysipelas, which soon spread themselves every where, Ulcers of the Mouth call'd Aphthæ, Ulcers of the Pudenda, burning Fevers, a Phrenitis, Inflammations of the Eyes, many Consumptions, internal Inflammations, Tubercles on the Pudenda, Carbuncles, Abscesses which came not to a Suppuration, but terminated in a Kind of Corruption by which the Flesh, Bones and Nerves fell from many; whilst by a malignant Defluxion others were deprived of the whole Flesh of their Arms or Thighs, or Legs, or Feet. *Hippocrates* in *Sect. 3. Aph. 8.* tells us, "That in unconstant and variable Seasons of the Year, the Diseases are likewise such and difficultly determin'd," and in the subsequent *Aphorism* he affirms, "That in Autumn Diseases are universally moist, acute, and dangerous, whereas the Spring is moist, wholesome, and free from mortal Diseases," and in *Aph. 10.* he asserts that "Autumn is most prejudicial

“ dicial to such as are consumptive.” From these Seasons of the Year also not observing their proper Temperaments, violent and fatal Diseases are observ’d to arise. In the Year 1636. in *Bassani*, and not far from it in *Villa Nova*, pestilential, contagious, Pleurifies raged epidemically, and prov’d mortal on the fourth, or at most on the seventh Day, and in the Year in which I revis’d this Work, at *Venice*, and several other Parts of *Italy*, many were cut off by Epidemic, Semitertian, burning and pestilential Fevers, and by a Species of malignant Measles; and these Disorders raged not only among the Poor who wanted Provisions, but also among the Rich who liv’d high. By a bad Regimen also long persisted in, violent and dangerous Diseases are produc’d. Thus those are subject to the most terrible Diseases who indulge themselves in Gluttony and Drunkenness, since by too much Food or Drink, the innate Heat is almost suffocated and a considerable Putrefaction produced. Thus *Galen* in *Lib. de Caus. Morb.* affirms, “ That an immoderate Quantity of Meat or “ Drink refrigerates the Body and produces cold “ and violent Diseases.” In *Epidem. Lib. 1. Ægrot. 2. Silenus, in Epidem. Lib. 3. Ægrot. 5. Charion. ibid. Ægrot. 10. Nicodemus, and ibid. Ægrot. 16. Melibiæus* are said to have fallen into pestilential Fevers by drinking. It is sufficiently known to every Physician, that Aliments and Liquors which have not a laudable Quality produce dangerous Diseases. Thus *Galen* in *Lib. de Succorum Bonit. & Vitio*, tells us, That a Plague generally succeeds a Famine.” It is therefore certain that an excessive Quantity of Aliments of a laudable much more of a peccant Juice produces violent and dangerous Diseases. But the Body is not only thrown into terrible Disorders by an excessive Quantity of Aliments, but also by Hunger or Want

Want of Provision. Thus *Galen* in *Lib. 8. Meth. Medend. Cap. 1.* tells us, “ That by Fasting or
 “ Hunger many fell into dangerous Syncopes and
 hectic Fevers,” and in *Lib. 5. de Locis affectis*, he
 “ tells us, “ That he saw a certain Grammarian of-
 “ ten seized with Convulsions on Account of
 “ Hunger.” The immoderate Use of Wine in-
 duces very dangerous Disorders. Thus *Hippocrates*
 in *Seet. 5. Aph. 5.* tells us, “ that if Loss of Speech
 “ happen suddenly to a drunken Person, he dies
 “ convulsive, unless a Fever seize him, or his
 “ Speech return as soon as his drunken Fit is o-
 “ ver.” ’Tis also certain from Reason and Expe-
 rience that the Use of stagnant Water renders the
 Liver and Spleen hard and scirrhus, and by that
 Means produces Dropsies and malignant Fevers,
 whereas corrupt or fetid Waters produce pestilen-
 tial Diseases; for this latter Species of Water ren-
 ders the Humours of the Body highly susceptible
 of Putrefaction, and the former by its Thickness
 obstructing the Vessels, weakens the Viscera,
 which for that Reason abound with Excrements of
 a bad Quality by which these Disorders are ex-
 cited. The Inhabitants of *Alexandria* in *Egypt*,
 who in Autumn use corrupted Waters for pre-
 paring their Aliments every Year, fall into epide-
 mical, pestilential Fevers, by which many are cut
 off. See my Treatise *de Medicin. Ægyptorum*. By
 long and immoderate Sleep Persons are rendered
 vertiginous, lethargic, forgetful, epileptic, para-
 lytic, and even apoplectic; all which Disorders
 are of a dangerous Nature. By this Means they
 may also become phthifical, because the Defluxions
 from the Head to the Lungs are augmented. Im-
 moderate Watchings also produce a Phrenitis, Deli-
 riums, Convulsions, and other dangerous Disorders
 considered in my *Tr. de Prævidendis Morbis*: By im-
 moderate Exercise plethoric Habits are frequently

thrown into incurable Diseases; since in some, a Vessel bursting discharges Blood from the Lungs or Thorax, by which a Foundation is laid for a Phthisis. Others fall into Inflammations of the Viscera, the Humours being putrified, and conveyed thither by violent Exercise. Violent Passions of the Mind also contribute to excite dangerous Disorders. Thus *Galen* in *Lib. de Sanitate tuenda*, tells us, “ That by Anger many were thrown into “ highly acute Fevers.” But in *Lib. 2. Sympt. Caus.* he informs us, “ That no one is suddenly “ cut off by that Passion,” though Death has frequently been observ’d to be produced by excessive Joy and Dread; for Terror and Fear have often proved mortal, since they produce acute Fevers which generally put an End to the Patient’s Life. *Galen* also in *Lib. 6. de Locis affectis*, tells us, “ That dangerous Diseases are produced by im- “ moderate Venery and by too great Abstinence “ from it,” and in *Lib. 3. Epidem. Com. 1. Text. 2.* he informs us, “ That by immoderate Venery “ some have fallen into perpetual Tremors. Vio- “ lent Disorders are also produced by a Suppressi- “ on of the natural and usual Evacuations.” Thus a Retention and Exsiccation of the Fœces sometimes produce the iliac Passion, and the most terrible Diseases arise from a Suppression or too copious Discharge of the Menfes and Hemorrhoids. Thus *Hippocrates* in *Secl. 5. Aph. 57.* informs us, “ That both the Overflowing and Suppression of “ the monthly Terms, cause Diseases.” And *Galen* in his *Comment* on this *Aphorism*, tells us, “ That which ever of these happens, it is necessary “ that in Process of Time, the Uterus itself “ should be afflicted with an Indisposition similar “ to an Inflammation; or an Erysipelas, or an “ hard Tumor, or a Cancer by all which the “ whole Body is at last affected.” With Respect

to the Hemorrhoids, *Hippocrates* in *Seet. 6. Aph. 12.* tells us, “ That those Hemorrhoids, which have
 “ continued to flow for a considerable Time must
 “ not be totally suppressed, but one Vein may be
 “ kept open, otherwise there is Danger that a
 “ Dropfy or Consumption will succeed.” And
Galen in *Lib. 4. de Præſag. ex pulſibus*, informs us,
 “ That a Dropfy is formed either by an immode-
 “ rate Flux or a Retention of the Hemorrhoids.”
 And in *Lib. de Venefectione, Cap. 9. Adverſ. Eraſiſt.*
 he ſays, “ That by a Suppreſſion of the Hemorr-
 “ hoids, he obſerved ſome rendered melancholic
 “ and delirious, others pleuritic, and others
 “ dropſical.” A Suppreſſion of Urine ſoon cuts
 off the Patient, whereas a long and immoderate
 Diſcharge of it ſlowly conſumes him as in a Dia-
 betes. Theſe Things are ſufficient with Reſpect to
 knowing thoſe Diſeaſes which are more powerful
 than Nature from their external Cauſes. We ſhall
 now inveſtigate the Diſeaſes of this Kind from
 their internal Cauſes, beginning from the different
 Ages of Patients which contribute not a little to
 the Knowledge of thoſe Diſeaſes which are more
 ſtrong and powerful than Nature. Thus by a
 ſoutherly and rainy Conſtitution of the Weather
 Children are frequently thrown into the Small Pox
 and Meaſles of a malignant Kind, of which Diſ-
 orders when raging epidemically at *Venice* in 1643.
 many died. *Hippocrates* in *Sect. 3. Aph. 29.* tells
 us, “ That young People are ſubject in Spittings
 “ of Blood, Conſumptions, and acute Fevers.”
 Conſumptions happen principally from the eigh-
 teenth to the thirty-fiſth Year of the Patient’s
 Age. And in *Sect. 3. Aph. 30.* he tells us, “ That
 “ thoſe who have paſſed their Youth are ſubject to
 “ Aſthmas, Pleuriſies, Inflammations of the
 “ Lungs, a Phrenitis, Lethargies, burning Fe-
 “ vers, continual Fluxes of the Belly, the *Cholera*
 “ *Morbus*

“ *Morbus* and *Dysenteries*.” Old Age also brings
 on violent Diseases, which as we are inform’d by
Hypocrates are, “ a Difficulty of breathing, a
 “ Strangury, Vertigos, Apoplexies, Dropsies,
 “ Coughs,” and other disorders, all which are abso-
 lutely mortal in this Period of Life, for as *Hippocrates*
 in *Seēt. 2. Aph. 39.* observes, “ Old Persons for the
 “ most Part, are not so often sick as young, but
 “ being once seiz’d with Chronical Diseases, they
 “ generally die.” And in *Aph. 40.* of the same *Sec-
 tion*, he tells us, “ That Rheums which produce
 “ Hoarseness and Stuffings of the Head, do not
 “ admit of Concoction in those who are very old.”
Galen in his *Comment.* on this *Aphorism*, says,
 “ Nor are these Diseases alone mortal to old Per-
 “ sons, since they are also cut off by nephritic
 “ Disorders, the Gout, Ischiadic Pains, Disorders
 “ arising from a Relaxation of the Intestines, and
 “ a Coldness of the Spleen, a Difficulty of Breath-
 “ thing, by the *Greeks* call’d Asthma, Coughs,
 “ Incurvations, Recurvations, and oblique Pos-
 “ tures of the Back, and whatsoever other Disor-
 “ ders arise from cold Humours, which in young
 “ and much more in old Persons, are not brought
 “ to Concoction without the greatest Difficulty.”
 And *Hippocrates* in *Seēt. 6. Aph. 57.* tells us, “ That
 “ Apoplexies generally happen between forty and
 “ sixty Years of Age.” By a preternatural Ha-
 bit of Body, violent Diseases are also produced.
 Thus Persons of fat and corpulent Habits on ac-
 count of their small Degree of innate Heat, are
 subject to severe Diseases, of which most of them
 die by reason of the Weakness of that Heat. *Hip-
 pocrates* in *Seēt. 2. Aph. 44.* tells us, “ That those
 “ who are naturally very corpulent, enjoy a shor-
 “ ter Life than those who are lean.” Persons of
 hot and moist Constitutions are subject to Fevers;
 malignant Synochas, and Inflammations of the Vif-
 cera,

cera, whereas hot and dry Constitutions are generally most subject to burning Fevers and acute Inflammations. In such Persons all cold Diseases are very severe, as are also hot Diseases in cold Constitutions ; and this happens on account of the great Difference of the Diseases from their respective Habits. Thus *Hippocrates* in *Seet. 2. Aph. 34.* tells us, “ That they are not so dangerously sick, to
 “ whose Nature, Age, Habit, or Season the Disease
 “ is adapted, as they to whom the Disease
 “ is not agreeable in any of these Respects.” But tho’ this is true, because great Recesses from a natural State, which are always remov’d with Difficulty, are denoted in such Constitutions ; yet it is no less true, that those who have a Disposition to some Diseases, are dangerously ill of them, when they are seiz’d by them. Thus *Hippocrates* in *Epid. L. 1. Text. 18.* tells us, that in a certain Constitution, “ those especially die, whose Habits inclines to a
 “ Phthisis.” Persons of hot Constitutions are also subject to hot acrid Defluxions from the Head, upon the Lungs. Hence it is that Persons whose Brains are hot and dry, easily fall into a Phrenitis ; a Redundance of Humours, produces violent Diseases, which in weak Patients generally prove mortal, especially if the Humours are crude and gross, unless therefore the Strength is great, acute Diseases, excited by such Humours prove absolutely mortal : But when Nature is strong, she will in Process of Time, concoct and subdue them. Thus with Respect to cold Sweats in continual Fevers, which according to *Galen*, denote a Redundance of crude Humours, which cannot, except in a long Time be subdued by vigorous Nature, *Hippocrates* in *Seet. 4. Aph. 37.* tells us, “ That in acute Fevers they signify Death, and in more mild Diseases, the Continuation of them.” By the Violence of the Disease, also the Patients Strength, tho’ vigorous, will at last be exhausted. The same is
 also

also prognosticated by a Redundance of hot Humours; nor is a Superfluity of Blood which is of a milder Quality than the other Fluids of the Body salutary, since it produces Inflammations, such as Quinseys, Pleurises and other Disorders of a like Nature, as we are inform'd by *Galen*, in *Lib. de Venesectione advers. Erasistrast. Cap. 1.* The same likewise, holds true with Respect to a Redundance of the Bile. Those Diseases are also dangerous, which happen when the Body abounds with Humours which are either gross, viscid, crude, or thin and hot, as *Galen* in *Epidem. Lib. 1.* informs us. By a Defect or Penury of Humours, violent and dangerous Disorders are also produc'd, such as Consumptions, Hiccups, Convulsions, and others of a like Nature. Thus *Hippocrates* in *Seet. 5. Aph. 3.* tells us, “ That Convulsions or an Hiccup supervening a copious Effusion of Blood, are bad : ” And in *Aph. 4.* of the same Section, he informs us, “ That Convulsions or an Hiccup, succeeding an immoderate Purging, are bad.” Particular Humours also bring on violent and dangerous Diseases. Thus *Hippocrates* in *Seet. 6. Aph. 53.* tells us, “ That Deliriums attended with Laughter are safe, whereas those produc'd by too much Study are dangerous,” because the former are produced by Blood, and the latter by overheated Bile, by which when a Pleurisy or a Phrenitis are excited, they are accounted mortal. A Phrenitis of this Kind, is accompanied with virulent and æruginous Vomiting; and a Pleurisy proceeding from the same Cause, with æruginous and black Spits. That all these are mortal Signs, is asserted in various Passages, both of *Hippocrates* and *Galen*. Blood also expectorated from the Lungs in Consequence of the Rupture or Corrosion of some Vessels, prognosticates Death. Thus *Hippocrates* in *Seet. 4. Aph. 25.* tells us, “ That Blood of any
“ kind

“ kind discharg’d upwards, is a bad Sign ; ” And
Galen in *Lib. 4. de Loc. affect. Cap. 8.* says, “ That
 “ all those who after a Spitting of Blood, expecto-
 “ rated a purulent Matter in Coughing, died either
 “ Consumptive or Phthifical.” When without a
 Fever a large Quantity of Bile is expectorated from
 the Lungs : *Galen* also tells us, that it is a mortal
 Sign, and says, that there were three Persons who
 after they began to expectorate large Quantities of
 yellow Bile in Coughing, could not be hindred
 from dying consumptive. But the most fatal and
 dangerous Diseases, are excited by black Bile, be-
 cause of all other Humours, it is the most unfriend-
 ly to Nature, most obstinate, and subdued and
 concocted with the greatest Difficulty. A Redun-
 dance of this Bile can neither be reduc’d to a lauda-
 ble Quality, nor consum’d nor expell’d, unless
 Nature is very strong, and when she is weak the
 Case is fatal. Thus *Hippocrates* in *Seet. 4. Aph. 23.*
 tells us, “ That if those who are emaciated by a-
 “ cute or lingering Diseases, by Wounds or any
 “ other Cause, evacuate black Bile, resembling as
 “ it were black Blood, they die next Day.” That
 pituitous and crude Humours, also excite the most
 obstinate Diseases, is sufficiently known to Practiti-
 oners. Of this kind are Vertigoes accompanied with
 Dimness of Sight, Epilepsies, Palsies, Apoplexies,
 Convulsions, and others of a similar Nature : A
 malignant Putrefaction of the Humours, also brings
 on dangerous Distempers, as we are inform’d by
Galen in *L. 4. Aph. 47.* for the Humours when
 greatly putrified, acquire a peccant Quality which
 is like Poison to the Body. Thus *Galen* in *L. 6.*
de Locis affectis, tells us, that he knew the Humours
 to be of this Kind, in Persons afflicted with the
 Plague, and in some Women, afflicted with violent
 Diseases and Symptoms from a Corruption of the
 uterine Juices. *Hippocrates* in *L. 1. Epid. Seet. 2.*
 tells

tells us, “ That some phrenitic Patients were seiz’d
 “ with Convulsions, vomitted a virulent Matter,
 “ and that some of these died suddenly : ” And in
Lib. 3. Ægrot. 4. he tells us, “ That a phrenitic Pa-
 “ tient on the first Day vomitted a great Deal of thin
 “ virulent Matter.” *Galen* in his Comment on this
 Place, tells us, “ That a Patient who was Phrenitic,
 “ on the first vomitted virulent Matter, which is
 “ generally the Consequence of burning Fevers.”
 Thus those who take Poison die the next Day
 or the third Day, but it is the Quality and not
 the Quantity which proves mortal. Humours
 also which have a great Tendency to Putre-
 faction, produce dangerous Diseases, and the
 Plague as we are inform’d by *Galen*, who also ob-
 serves that Humours of this Kind, abounded in
 the fourth pestilential Constitution, describ’d by
Hippocrates in *Epid. L. 3.* Humours naturally move-
 able or rendered so by their great Putrefaction and
 deposited in some of the more noble Viscera, often
 produce mortal Disorders. Hence *Hippocrates* in
 his *Aphorisms* orders, such Humours to be forthwith
 purg’d off, lest they should be deposited in some
 of the Viscera. In his Book *de Natur. Human.* he
 says, “ That when some principal Part of the
 “ Body is affected, the whole is disorder’d, and
 “ dangerous Diseases brought on:” *Galen* in *Lib. de*
Constitut. art. Med. Cap. 18. tells us, “ That if in
 “ acute Diseases peccant Humours are convey’d to
 “ any of the principal Parts, they render the Dis-
 “ order very dangerous.” Hence in all Diseases, it
 is a good Sign when the Humours are convey’d
 from the Viscera to the external Parts, and a bad
 Sign when they are carried from the external and
 ignoble Parts to the Viscera. Thus *Hippocrates* in
Seet. 6. Aph. 25. tells us, “ That an external Ery-
 “ sipelas returning inwards is bad, but an external one
 “ breaking out is good.” Hence ’tis obvious that
 Diseases affecting the Brain, Stomach, Liver, Heart,
 Lungs,

Lungs, Diaphragm, and other internal Parts, are violent and obstinate. We also know the Strength of Diseases from their Changes; for when they degenerate into worse they indicate Violence and Danger, as when intermittent Fevers are chang'd into continual or continual into those of the malignant and pestilential Kind. 'Tis also a bad Sign, when simple Diseases are chang'd into those of the complicated Kind, or when an Inflammation accompanies them: 'Tis also bad when burning Fevers are succeeded by Hectics or Consumptions; when a Phrenitis is follow'd by a Lethargy and Convulsions, when a Palsy or Epilepsy are succeeded by an Apoplexy; when an Inflammation of the *Tonsillæ* is succeeded by the Quinsy; when a Pleurisy is succeeded by a Peripneumony, Empyema or Phthisis; when Tumors of the Liver or Spleen, are succeeded by a Dropsy, or when other Changes to a worse State happen: These Things indicate violent Diseases, and such as are more powerful than Nature. Thus we have according to the Method propos'd treated of, the Manners both of knowing whether Nature is stronger or weaker than the Disease, and whether the Disease is stronger or weaker than Nature.

C H A P. XII.

Of the Knowledge of the future State or Height of Diseases, in order to prognosticate their Events.

WE have already observ'd, that a previous Knowledge of the future State or Height of the Disease is necessary, in order to discover whether Nature or the Disease will gain the Victory. Thus *Galen* in *Lib. 3. de Crisibus, Cap. 5.* tells us, “ That without an accurate previous Knowledge of the Strength of Nature, the Disease

ease; and the State or Height, we can no more
 form a Prognostic with respect to Death or Re-
 covery, than we can determine whether any one
 is able to carry a certain Burden, without previ-
 ously knowing the Strength of the Person, the
 Weight of the Burden, and the Length of the
 Way he has to carry it:” for the Strength of
 the Patient corresponds to the Person who carries
 the Burden, the Disease to the Burden itself, and
 the Time which lasts to the Height, to the Length
 of the Way. It is therefore impossible to deter-
 mine with respect to the Fate of the Patient, with-
 out a previous Knowledge of the State or Height
 of the Disease, which is therefore to be carefully
 investigated beforehand, since when Nature and the
 Disease are of equal Strength, and when we conjecture
 that the Height is to happen soon, we prognosticate
 the Superiority of Nature and the Recovery of the
 Patient; on the contrary, when the Disease is to be
 long before it comes to its State or Height, we
 prognosticate the Victory of the Disease, and gene-
 rally the Death of the Patient. We shall there-
 fore consider this Time of the Disease, which is
 necessary to form a just Prognostic, after having
 mentioned some Things with respect to the Times
 of Diseases, and examine whether Patients about
 to recover, will pass thro’ all the Stages of the
 Disease, or only some of them; as also, at what
 Stage of the Disease those who are to die will be
 cut off. The Times then of the Diseases are by
 Physicians, call’d all those Changes which happen
 in the whole Course of the Disease, from its Begin-
 ning to its End. These Times are also call’d the
 Ages of the Diseases. And as the Life of Animals
 is divided into so many Ages, so also the Time of
 the whole Disease is subdivided into so many Times
 or Parts, which are four according to the Chan-
 ges, which happen from the Beginning to the End,

and

and these four are the Beginning, the Increase, the State or Height, and the Decline. Every salutary Disorder has these four Times or Stages as we are inform'd by *Galen* in *Lib. de 3. Crisibus*, and in *Lib. de Totius Morbi Temporibus*, he tells us, “ that mortal Diseases often cut off the Patients, before they have run through all their Stages, the two first being only finished, since some Patients die in the Beginning, some in the Increase, and others in the Height of the Diseases,” for sometimes Diseases are so violent and fatal that they cut off the Patient in the Beginning, and at other Times more slowly in the Increase. Thus *Hippocrates* in *L. 1. Epid. Com. 3. Text. 10.* tells us, “ That the Disease immediately becomes continual when it is strong and vigorous in the Beginning,” and in *Seet. 1. Aph. 7.* he tells us, “ That when the Disease is very acute, it is immediately attended with dangerous Symptoms.” Hence Nature is some times so weak, that she cannot concoct the whole of the morbid Matter, but succumbs to the Disease, before the Concoction is well begun. Diseases therefore which terminate in Recovery, have four Stages, whereas such as are mortal, have only one, two or three, since as we shall afterwards shew more accurately, the Patients die either in the Beginning, or in the Increase, or in the State or Height. But these Stages or Times of the Diseases as we are inform'd by *Galen*, in *Lib. de totius morbi Temporibus, Cap. 3.* are only to be known and discover'd by the Signs of Crudity and Concoction observ'd in the Excrements. Some Physicians, however in other respects, Men of Learning, besides these Stages or Times, known from the Concoction of the Matter; also constitute others from the Essence of the Disease, and others from its Symptoms; for they constitute the Beginning to be when the Inflammation seizes a Part of the

Skin, because the Humour flows to the Part inflam'd. When the Humour is partly flow'd and partly flowing, this they call the Ascent or Increase; when the Humour is totally flow'd, till it is concocted, this they call the State or Height. And when the Humour is concocted, also when it is resolving, this they call the Decline. Hence they affirm, that the Times of the Symptoms and of the Matter to be chang'd, are widely different and distinguishable from the Times of the Disease; as in Inflammations of the Breast and Lungs, we observe; that the Times of the Disease and Symptoms proceed together, but not at all with those Times which are observ'd from the Concoction or Crudity of the Matter; for they affirm that the former are often found to happen, when no Concoction appears in the Humours.

This Time they constitute the Beginning from the Change of the Matter; because when that Change happens, the Disease will be in its Height, and the Matter beginning to be concocted. Thus they endeavour to confirm from *Galen* in *L. de Vict. Rat.* in *Acutis*, where he says, that *Hippocrates* by the following Words (“ if the Pain is continual and does “ not yield to Fomentations, and if the Spit is not “ expectorated, but becomes viscid without Concoction, after the Use of Ptifans, the Patient dies”) meant the State and Height of an Inflammation, in which we ought not to nourish the Patient; that the Signs of an Inflammation arriv'd at its Height, are continual Pain, which does not yield to Fomentations, and a Want of Expectoration, whereas till this Time the Beginning is destin'd for the Concoction of the Matter. Besides, when the Disease and Symptoms are strong, they make this State the Beginning of Concoctions, and when these begin to decline, they call this the Augmentation. This Doctrine they were first convinced of

of from *Galen*, who in *Lib. 3. de vict. Rat. in acut. Com. 62.* affirms, “ That the Height of a Disease
 “ some Times happens along with the Concoction
 “ of the Matter; ” whence they conclude, that
 the Height of the Disease is generally observ’d
 without Concoction. And afterwards in *Com. 59.*
 he says, “ That the Disorder itself, often becomes
 “ milder, when at the same Time the Symptoms
 “ are increas’d : ” And in *Lib. 2. Aph.* he says,
 “ That the Disposition from which these Symp-
 “ toms are generated, which is also call’d a Dis-
 “ ease, is strong, so long as it does not terminate
 “ altogether.” This Doctrine they endeavour to
 confirm by saying, that in the Height of the Con-
 coction, the Disease sometimes abates alittle, since
 when the Humours are concocted and subdued,
 they are less troublesome and injurious to Nature
 than they were before. The Times therefore of
 the Diseases are not always to be estimated from
 Concoction alone, but also from the Symptoms, or
 according to others, from the Essence of the Dis-
 ease. This seems to have been mention’d by *Ga-
 len*, in *Lib. 1. de Crisibus, Cap. 29.* who when speak-
 ing of the Stages of Diseases to be known from
 their Occasions and Symptoms, says, “ That their
 “ Augmentation is to be judg’d of, not only from
 “ their long and violent Accessions before the usual
 “ Time, but also from their peculiar Symptoms
 “ which indicate their Natures, and from the su-
 “ pervening Symptoms when many, constant,
 “ strong and malignant.” These Symptoms when
 many, long, violent and malignant, are often ob-
 serv’d in mortal Diseases, without any Concoction
 of the Humours. From what has been said, ’tis
 sufficiently obvious, that the Times of the Diseases
 differ from the Times of Nature concocting, which
 the Physicians call the Times of the Matter: We
 therefore divide the Times of Diseases necessary to

form Prognostics into those which have a Reference to their Symptoms, and those which relate to Nature Concocting, or Concoction and crudity, which are for that Reason call'd the Times of Nature concocting. Diseases which are not dangerous, generally pass thro' all the Times, both of the Disease and of Nature, which does not happen in mortal Diseases; for none of these exceeds the State or Height and comes to the Decline; since some of these afflicted with them, as is already observ'd, die in the Beginning, others in the Increase, and others in the State or Height. But the Times of the Increase and Height are observ'd to differ in those who are to recover, and those who are to die, for as *Galen* in *Lib. de Crisibus, Cap. 8.* informs us, “ In the Former the Increase happens when the
 “ Concoction of the Humours begins, and the
 “ Height or State when the Concoction is perfect,
 “ but the Increase and Height of mortal Diseases
 “ appear with Marks of Crudity and fatal Signs.” *Galen* also in *Lib. de totius morbi temporibus*, tells us, “ That the Beginning consists in the Genera-
 “ tion of the Disease, and the Ascent in the Con-
 “ coction of the Humours in Patients who are to
 “ recover, but in the Crudity of the Humours
 “ and fatal Signs in such as will die.” Hence at one and the same Time we often observe, various Times or Stages of Diseases, some of which denote the Beginning, others the Height, and others the Decline; thus pleuritic Patients who expectorate nothing die, which is owing to the Disease and its consequent Symptoms, in the Augmentation or Height, and to Nature which concocts not, or to the Matter which is intirely crude in the Beginning: But Physicians ought to observe, that these Times happen according as the Disease is, either simple or complicated. Thus *Galen* in *Lib. de totius morbi Temporibus, Cap. 3.* tells us, “ That at
 “ one

“ one and the same Time, a Person may labour
 “ under two or three Diseases, one of which de-
 “ clines, whilst the others are only in the Begin-
 “ ning or Augmentation.” The Beginning of a
 Disease, therefore with respect to the Symptoms,
 is the Time in which the Patients are but little
 harrass’d by them, and in which no Concoction ap-
 pears in the Humours, by the Operation of Na-
 ture producing that Effect; but when the Acces-
 sions and Symptoms are quickly increased and long
 afflict the Patient, the Disease is in its Increase:
 With respect to the Time of Nature, the Disease
 is said to be in its Increase, when the Humours be-
 gin to be manifestly concocted; and when the Hu-
 mours are perfectly concocted, we say the Disease
 is in its Height or Vigour, as also when the Occa-
 sions and Symptoms stop. When these Symptoms
 and Accessions in some measure abate, and when
 the Humours are concocted and in some degree re-
 solv’d, we know that the Disease is in its Decline.
 But what we have said concerning the State or
 Vigour of Diseases, may possibly appear dubious,
 since *Hippocrates* and *Galen* seem to be inconsistent
 with each other, in what they say with respect to
 this Time of Diseases, for some times they affirm
 that the State or Vigour is the most violent Stage
 of the Disease. Thus *Galen* in *Aph. 1. Sect. 3.* tells
 “ us, That the Vigour of the Disease, is in its
 “ most violent Part, with respect to the Symp-
 “ toms:” And in *Lib. 2. de Crisibus, Cap. 8.* he
 tells us, “ That about the Vigour all the Symp-
 “ toms are most violent.” In *Lib. de totius Mor-
 bi tempor. Cap. 3.* he tells us, “ That the State and
 “ Vigour of an Inflammation is when the Part in-
 “ flam’d, is affected with the most intense Pains,
 “ and accompanied with the most violent Fevers.”
 Others on the contrary, deny that the State or Vi-
 gour of the Disease is its most troublesome and un-

easy Period, and assert that at that time the Patient rests better, and that neither the Fever, Symptoms, nor Accessions, seem to be augmented, but all appear equal and at a Stop, in consequence of which the Patients were less afflicted than in the Augmentation or Increase. Thus *Hippocrates* in *Secl. 2. Aph. 47.* tells us, “ That whilst putrid and corrupted Matter is generating, Pains and Fevers rather happen, than when it is already form’d.” It is not to be denied, that in the Vigour or State, the Pus is form’d, as in Fevers we also observe, that the Humours are evidently concocted in the State or Height. *Galen*, perhaps in *2. Aph. Com. 29.* had this in his View, when he said, “ That the dispositions from which Diseases are generated, which are also call’d Diseases are strongest, when the Diseases are not entirely stop’d, but that in Patients who are to recover, they are milder than in the Beginning.” And in *Lib. 3. Cap. 5.* he tells us, “ That the Dispositions, when the Diseases stop, are mild in Patients who are to recover.” It is universally allow’d, that a good Crisis happens in the Height, as *Galen* in *Lib. 3. de Crisibus* affirms. But before such a Crisis happens, there must be violent previous Perturbations, Agitations, and Symptoms, which are call’d critical, such as Watchings, Pain, Deliriums, Restlessness, and others; for Nature excites a violent Commotion in the Body, when she concocts and prepares the Humours for Excretion, as we are inform’d by *Galen* in *L. 3. de Crisibus, Cap. 5.* and in *L. 2. Aph. Com. 19.* Thus the State or Height of the Disease seems not to be the Stage which is most violent and troublesome to the Patients. Whether we therefore conclude, that the State is a violent or weak Period of the Disease; both will be found true, if we accurately observe the Time or the Height, for every time of a Disease, whether Beginning, Increase, State or Decline, has its

its Latitude or Exent ; so that the Beginning of the Height is the most troublesome Period, because when Nature either concocts or expels the Matter, the greatest Commotion and Struggle are produced. Thus *Hippocrates* in *Seet. 2. Aph. 47.* tells us, “ that whilst putrid and corrupted Matter “ is generating, Pains and Fevers rather happen, than when it is form’d.” But this Matter in the Beginning of the State is generating, and in the End of it, perfectly form’d. Hence Patients are in the Beginning of the Height afflicted with the greatest Commotions and Uneasiness, because at that time Nature greatly exagitates and alters the whole Mass of Humours ; and when these are concocted or chang’d, which happens about the End of the Height, at which time the Matter is entirely concocted and subdued by Nature, which at that time is found less disturb’d and agitated than before. We therefore say, that in Patients who are to recover the whole Time or State of the Disease, is not attended with a perfect Concoction of of Humour, but only its latter Part or End ; which from the Condition of the Symptoms may be in some measure call’d the Decline. But in Patients who are to die, the State or Vigour is observed without any Concoction ; so that ’tis a bad Sign when the Height is perceiv’d without Concoction, because it indicates that the Disease is very strong, and has struggled with Nature to the last, and that Nature is very weak, since during all that time, she cou’d do nothing against the Disease, and neither concoct nor subdue any part of the Humours. And if she has not done so before, she will much less be able to do it afterwards, when the Strength of the Disease is increas’d and her own impair’d. But we now proceed to the Prognostics of Diseases, drawn from an Observation of their State or Height.

C H A P. XIII.

Of the Prognostics of Death or Recovery drawn from the Knowledge of the future State or Height of Diseases.

TIS certain that that State or Height of Diseases which is indicated by a perfect Concoction of the Humours, contributes greatly to forming right Prognostics, for which Reason it is to be accurately observ'd. It also appear'd expedient to treat of the other State, which depends not so much on the Condition of Nature as on that of the Disease, and which as is already observ'd, is known from the Strength and Vigour of the Symptoms, tho' many do not chuse to call this the State or Height, but rather, the Augmentation; because, unless the Patients were at that Time cut off by a more violent Disease, which Nature cannot support, the Disorder and its Symptoms would infallibly be much augmented. The Prognostics therefore of Recovery or Death, are first discover'd by the Quickness or Slowness of that State, and by its appearing either alone or in Conjunction with the State of Nature, or Concoction. When the States or Heights of Diseases appear soon and are not vehement, they are esteem'd good Signs; for Nature when she is only to struggle for a short Time, will far better sustain the Shock of the Disease, than if the Encounter was to be long. 'Tis also true as *Galen* has inform'd us, that all the Periods of Diseases agree with each other in a certain Proportion of Time, for a short Beginning is succeeded by a short Increase, State and Decline, each of which Periods move in an equal Proportion of Time, since when the Beginning

ning is short, a short Increase and State are also to be expected. On the contrary, a slow State or Height is to be expected, when the two first Stages which are the Beginning and Increase proceed slowly. Thus *Hippocrates* in *Seet. 1. Aph. 7.* tells us, “ That when the Disease is very dangerous, “ it is immediately attended with violent Symp- “ toms.” Nature therefore more easily supports herself, when the Violence of the Disease happens soon, and is soon remov’d. But some Diseases either from the malignant Quality or excessive Quantity of the Fluids, or from the Injury of some principal Part, or from all these together, are so violent that they cut off the Patient in the very Beginning, as when by a poisonous Humour, a considerable Injury of the Heart, or a Syncope, Persons die immediately, or when by an Injury of the Brain phrenetic Patients have the same Fate. Thus the phrenetic Patient mention’d by *Hippocrates* in *Lib. 3. Epid. Com. 3. Ægr. 4.* died on the fourth Day. The same is also frequently observ’d in Patients labouring under Quinsseys and Consumptions of the Lungs, who are so suffocated by a Redundance of Humours, that they die in a few Days. Hence when any principal Parts, or those immediately subservient to them, such as the Gullet, the Lungs, the Intestines, the Kidneys or the Bladder, are greatly injur’d or obstructed, either by any Inflammation, or by a gross and viscid Humour, the Patients die forthwith, tho’ the Disease soon arrives at its State or Height. But in Diseases which do not at all, or but gently afflict the principal Parts; the Strength is a long Time before it is exhausted, and in such Cases, the sooner the Disease arrives at its Height, the sooner the Patients are reliev’d: But when Diseases arrive very slowly at their Heights, the Patients unless Nature is very strong,

will

will die. From the Foreknowledge therefore of the slow approaching Height, the Hopes of Recovery are rendered dubious; in weak Diseases this is not a good Sign, but 'tis still worse when the Disorder is violent. *Hippocrates* perhaps has a View to this, when in *Seet. 4. Aph. 37.* he tells us, “ That in acute and violent Diseases, cold Sweats
 “ prognosticate Death, and in Diseases of a milder
 “ Nature, their long Continuance.” Since as *Galen* in his Comment on this Aphorism, informs us, Nature when struggling long with a violent Disease, is extinguish'd before she can subdue and concoct the peccant Matter. If to the Quickness or Slowness of the State of Diseases, we also join the State of Nature, the Prognostic will be the more certain and infallible. For this will always prove true, that if Nature and the Disease, move equally with respect to their Times, we may conjecture from the preceding Times, that the State will soon happen, and that the Disease will terminate in a salutary Manner. In like manner, when the Height of Nature and of the Disease, are hop'd for together, tho' slowly, we prognosticate Recovery; for all that time Nature may equally correct and amend the peccant Matter which induc'd the Disease, since if Nature and the Disease are equally robust, they will maintain an equal Struggle from the Beginning to the End; during which time Nature will correct that which excited the Disease in the Body. Nothing is therefore esteem'd a better Sign, than that all the Times both of Nature and of the Disease, should proceed equally from the Beginning to the End. But when the Disease moves faster than Nature, it is a Sign of Malignancy; since it denotes the Weakness of Nature, and the more the Times of Nature are distant, from those of the Diseases, the worse Sign it is, and the better the less they are distant from each other; for when a Disease

exerts

exerts its greatest Violence, and Nature being only in the Beginning of her Operation, has not as yet done any thing to the Concoction and Change of the peccant Matter ; there is little Hope of Recovery, and unless Nature is very strong and the Disease mild, certain Death is prognosticated. Having premis'd these Things with respect to the State or Height of Diseases, we now return to consider the State of Nature, which if it is to happen soon, and the natural Faculty is strong, denotes a quick and infallible Recovery, for the quick State of Diseases according to *Hippocrates*, denotes their Shortness and the Preservation of the Patient. In such Diseases therefore the Concoction of the Humours is soon begun and soon ended, and the sooner this begins, the sooner also it is accomplish'd. In all Diseases 'tis good when the Signs of Concoction are observ'd, for those as *Galen* informs us, never appear unseasonably, and the sooner they appear the sooner the Recovery of the Patient is indicated. Thus *Hippocrates* in *Lib. 1. Epid. Sect. 2.* informs us, " That Concoction indicates a speedily approaching Crisis and the Recovery of the Patient : " And *Galen* in *Lib. 3. de Crisibus, Cap. 8.* tells us, " That he never knew any die whose Crisis happen'd after the previous Signs of Concoction." The sooner therefore these Signs appear, the less dangerous they prognosticate the Disease to be. On the contrary the later they appear, they denote the slower State or Height, and the greater Obstinacy of the Disease ; for in violent Diseases, when the Matter is crude, and a long Time intervenes between the Beginning and State, there is Danger lest Nature should be extinguish'd before the peccant Matter is concocted. Hence we conclude, that the State of the Disease which soon happens, is less dangerous than that which happens in a longer Time, unless the Disease is

very violent and its Symptoms too powerful for Nature. 'Tis also very dangerous when the State of the Disease appears without the State of Nature, and the more the Times of Nature are distant from those of the Disease, the greater the Danger is. It is therefore a good Sign when the State of the Disease happens soon, and still better when it happens along with that of Nature. In all Diseases it is an excellent Prognostic when the State of Nature and that of the Disease are observ'd to proceed and move alike. These are the Prognostics with respect to Life or Recovery drawn from the Strength of Nature and of Diseases, as also from the previous Knowledge of the future State or Height. To these we shall subjoin other Signs of an empirical Nature, by which some Physicians prognosticate the safe or fatal Terminations of Diseases.

C H A P. XIV.

From what Signs some Physicians know safe from fatal Diseases.

TH O' it may seem foreign to our Purpose, to collect all the empirical Methods of distinguishing small and mild from severe and dangerous Disorders, after what we have already advanc'd from *Hippocrates* and *Galen*; yet that nothing may be wanting for the Illustration and Perfection of the Prognosticating Art, we shall collect all these Signs, by which we may estimate the Strength with which the Disease fights against Nature, and thence prognosticate what Diseases will terminate in Recovery and what in Death.

Some

Some Physicians therefore affirm, that the Disease is known to be strong and violent from the succumbing of Nature, from intense Pain, immoderate Heat, Restlessness, a bearing the Disease with Difficulty, Alienation of the Mind, insatiable Thirst, continual Watchings, excessive Inflammations of the noble Members immediately necessary to Life, as also from a Want of Relief, by Medicines, from a Redundance or Turgescence of the Humours, and from other bad Signs and Causes. From the contrary Signs, we conclude that Diseases are weak and will easily yield to Nature; for in such Disorders the natural Faculty is very strong, and no Pain is perceiv'd by the Patient; or at least, such as is very gentle and not continual, nor if they are feverish, are they tormented with excessive Heat, but remain quiet, bear the Disease easily, retain their Reason, are not rack'd by immoderate Thirst, are neither harass'd with Watchings nor lethargic Sleeps, and if they labour under any Inflammation; it is neither violent nor seizes any principal Member, but only such as are remote from the Viscera, and are not immediately subservient to the more noble Parts. Diseases of this Kind are neither cherished by a Redundance nor supported by a Turgescence of the Humours: A Disease is also known not to be of a dangerous Nature, when proper Medicines afford Relief. These are the Signs from which safe Diseases are known, nor is it to be doubted but from an accurate Observation of these, the Terminations of acute Diseases, may be justly prognosticated, since every one knows that every acute Disease, whether Fever, Inflammation, or any Disorder of a similar Nature, is fatal when accompanied with a lost Virtue of Nature; for as it is before observ'd, a languid Virtue indicates not only that Nature will yield in the Struggle, but also that she has already succumb'd.

By

By Virtue is meant all the Faculties, whether vital, animal or natural, which we have already consider'd. If therefore all these are observ'd, to be depress'd and foil'd, Nature is indicated to be subdued; but the other Signs observ'd, are thought to be very dangerous, such as excessive Heat, immoderate Pain, Restlessness, a difficult bearing of the Disease, Want of Sleep, the Disease affecting a principal Part, a Redundance or Turgescence of the Humours, a violent Inflammation or Fever, and the Want of Relief from Medicines. And if these happen in Conjunction with spontaneous, bad Evacuations, the Disorder is absolutely mortal; especially, when the Strength is greatly impair'd, since none but such as are very robust, generally recover from such Disorders. But lest these Signs should prove fallacious, each of them is to be consider'd and illustrated apart. By defeated or subdued Virtue, we then principally understand that the vital Faculty becomes very languid; for malignant and violent Disorders generally destroy the Strength: But besides the vital, we are also carefully to observe the animal and natural Faculties, which the weaker they are the more dangerous, they indicate the Disease to be. If Pain, Heat, Restlessness, and other bad Symptoms afterwards appear, they indicate Malignancy; and the more numerous and violent they are, the more vehement and malignant they denote the Disease to be. But we shall consider each of these with greater Accuracy. Violent and continual Pains are the Symptoms of the most powerful and dangerous Disorders, especially if they afflict the more noble Viscera. Thus *Hippocrates* in *Seet. 4. Aph. 66.* tells us, "That Pains of the Viscera are very bad." For Pain greatly exhausts the Strength, so that in all Diseases excessive Pain is not only a bad Symptom, but also proceeds from a dangerous Cause,
except

except some of these Pains which are some Times critically excited in such Parts as are ignoble and remote from the Viscera.

For a Pain seizing the Feet when Diseases are at their Heights is look'd upon as a good Sign, even by the common People, who think from this Circumstance, that the Disorder is falling down into the Feet. *Hippocrates* also in *Seet. 2. Aph. 6.* informs us, " That those who labouring under a violent Disease are yet insensible of Pain, are either delirious or have the natural Faculty extinguished." Violent Diseases may be also estimated from Heat, which however is sometimes excited by the superior Strength of Nature, for which reason we are carefully to distinguish whether it proceeds from Nature or the Disease, whether it affects the whole or only a particular Part of the Body; the external or internal Parts, the Extremities or the Viscera. Thus *Hippocrates* in *Prognost. Text. 4.* tells us, " That it is a bad Sign, when the Head, Hands or Feet, are cold, when the Abdomen and Sides are hot : " And in *Text. 4. Aph. 48.* he tells us, " That in Fevers which are not of the intermitting Kind, if the external Parts are cold, whilst the internal Parts burn with Heat, and the Patients are rack'd with insatiable Thirst, it is a bad Sign." *Galen* informs us, that a remarkable Heat of the internal Parts is excited by a violent Inflammation of some of the Viscera or internal Parts. An excessive Heat of the external Parts and such as are remote from the Viscera, also denotes a violent Disease, tho' it is not a mortal Sign; since in continual Fevers violent Heat excited in the external Parts, and those remote from the Viscera, such as the Arms, Legs, and Feet is an excellent Sign. But a violent, continual and long protracted Heat of the whole Body, colliquates the Juices, and impairs the Strength. Physicians are often

often deceiv'd by the mild and gentle Heat of the Skin, observ'd in putrid Fevers; for then Nature is oppress'd and as it were, suffocated by the Redundance of Humours, so that the Native Heat, tho' excessive within, cannot make its Way thro' the external Parts, which for that Reason are but moderately warm. Such Fevers are by some call'd smoaking rather than suffocating Fevers, because in them the intense Heat is not convey'd thro' the Pores of the Skin, but rather a fumid kind of Exhalation excited; just as we observe Smoak emitted instead of Flame in a Fire, made of a large Quantity of green Wood pil'd up together: Or, Nature is so defective that the Heat arising only from putrified Juices is not great, and but slowly convey'd to the Skin. Thus *Galen* in *L. 3. Epid. Com. 1. Text. 10.* when commenting on the Case of *Hermocrates*, represented in *Hippocrat. Epid. L. 3. Sect. 1. Aegr. 2.* uses these Words,

“ Nor did the Heat on the seventeenth Day proceed from a genuine innate Heat; but only from
 “ a febrile or venomous Putrefaction and Commotion of the Humours, or from a considerable
 “ Inflammation of some of the Viscera, in consequence of a Retraction of the Blood, together
 “ with the native Heat of the internal Parts, or
 “ from the Violence or Malignity of the Disease, the external Parts of the Body, and the Extremities were somewhat hot.” These are Symptoms observ'd in such as will not recover. *Galen* also in *Lib. de Humoribus, Text. 17.* tells us, “ That
 “ such Patients as will die are restless, anxious, soon
 “ wearied of any Posture, and cannot be in
 “ Bed, but change Situations, are continually agitated and tormented with Heats.” This as he informs us in *2. Prorrh. 24.* happens to them from some Faults of the Stomach, especially when the Mouth of it is stimulated by peccant Humours.

When

As also when in the Mouth of the Stomach, there is an Humour of a peccant Quality, which Humour is neither in a large Quantity, nor swims in the Cavity of the Stomach, but adheres to its Coats; from long Fasting, the Stomach as *Galen* informs us in *L. 7. Aph. 56.* being fill'd with Ichor, or from a Load of improper Aliment, or any Substance oppressing the Faculties, from a continual burning and malignant Fever, from acrid and virulent Humours, turgid with Heat, and as it were, boiling about the Præcordia from a considerable Inflammation of any of the Viscera, from an Erysipelas, or from a Defect of Strength. Hence Patients on some Occasions become restless, at which Time, some hot or acrid Humour is mov'd to Excretion, which is observ'd in those to whom a Crisis is about to happen. Thus *Galen* in *Lib. 2. Prorrhet. 44.* informs us, " That " if a critical Rigor happens from Restlessness, it " terminates the Disease, if Sweats, Vomitings and " Loosness supervene." Those Inquietudes therefore, which arise from an Indisposition of the Stomach, by some peccant Humours, do not denote a dangerous Disease; but when they arise from a burning continual or pestelential Fever, from a considerable Inflammation of some of the Viscera, from Humours which are virulent, turgescient, or as it were boiling about the Præcordia; and especially from a Loss of Strength, they denote very dangerous Diseases. Thus the Author of the *Coac. Prænot. Lib. 1. Text. 2.* tells us, " That Anxieties " which happen with Refrigeration are bad." Those Anxieties are also bad which last long without any subsequent Evacuation. The same may also be affirm'd with Respect to bearing the Disease with Difficulty, for not to bear or sustain a Disorder with Ease, signifies Inquietude, which as we have already observ'd, arises either from a violent, long continued or malignant Fever, from

virulent Juices, a considerable internal Inflammation, or Loss of Strength. A difficult bearing of the Disease, seems in a particular Manner to indicate that Nature is less powerful than the Disorder. Thus *Hippocrates* in *Prognost. Text. 56.* when speaking of empyematic Patients, tells us, “ That
 “ such as will not recover, bear the Disease with
 “ Difficulty, whereas those who will recover bear
 “ it with Ease.” When Patients want sound Sleep for many Days it is a Sign of a violent Disease, and especially when they are afflicted with continual Watchings, because these impair the Strength, increase the Crudity of the Humours, frequently induce a Delirium or Phrenitis, and sometimes fatal Tremors and Convulsions; Sleep when sound and natural, is always of great Importance in prognosticating the Recovery of the Patient, for few or none afflicted with a violent and dangerous Disease sleep in a sound and natural Manner. But this Sign is not always to be confided in, since some whose Diseases prove fatal to them, seem to sleep well; but this kind of Sleep is to be distinguish’d from that which is natural and laudable, because the former is accompanied with a Languor of the Strength, and is so far from doing good, that it does Harm. This happens when the Brain is so much indispos’d, that the Sleep can neither digest nor consume the peccant Matter. Thus *Hippocrates* in *Seet. 2. Aph. 1.* tells us, “ that when
 “ in any Disease, Sleep brings labour and pain, it is a mortal Sign, but if Ease and Mitigation of Pain it is a good Sign.” Some have long and profound Sleeps, which are not so properly to be rank’d among the natural Sleeps, as among lethargic disorders, which shall be afterwards more accurately consider’d. Inflammations are call’d great, both from their Violence and from their happening in principal Members: All Inflammations of this kind, are justly and
 greatly

greatly to be dreaded, whereas such as are less or happen in the more ignoble Parts are not much to be dreaded. The Prognostics drawn from the Difference of the Parts affected, have been already consider'd, but it is to be observ'd, that according to *Galen*, when in acute Diseases, the malignant Humours return to a principal Part, they prognosticate Death; whereas when they are deposited in some of the ignoble Parts, they denote Recovery. 'Tis sufficiently known to Physicians, that a Redundance of Humours excites violent Diseases, especially if these Humours are unfriendly to Nature, and for these reason slowly and difficultly concocted, corrected, or expell'd from the afflicted Parts, by her. Of this kind are æruginous, parched or black Bile, and highly putrid or virulent Humours. Nor are all Diseases excited by a small Quantity of Humours free from Danger; for we often observe mortal Diseases excited by a small Quantity of virulent Humours. Of this Kind was that Phrenitis mentioned by *Hippocrates* in *Lib. 3. Epid. Sect. 3. Ægr. 4.* and of which the Patient died in four Days. This is by *Galen* in *Lib. 6. de Locis affectis*, demonstrated to be true from the Sting of a Scorpion, the Poison of which, tho' very small in Quantity, as also of a corrupted Semen generally excites very violent Diseases and Symptoms. Very violent and dangerous Disorders are also excited by turgescient Humours, since these, besides the Danger of their rushing into some principal Part, also prove fatal by their malignant Quality. When Medicines afford no Relief, 'tis a Sign, that the Disease is so fatal, that it can neither be subdued by Art nor Nature. Thus *Hippocrates* in *L. 3. Epid. Com. 3. Text. 65.* tells us, " That the Patients of that Constitution with Reluctancy, took the Medicines exhibited to them; for many of them were afflicted with Purgings. If by a

Reasonable Evacuation of Blood in acute Disorders either by Venesection, Scarification of the Malleoli, or any other Method by the Use of lenitive Medicines, purging and vomiting the Patient is not reliev'd, the Prognostic is very difficult and dubious, since these Signs denote a Redundance of crude and peccant Humours, which do not yield to Nature, and that the Disease is more powerful than Nature, which may succumb before it is able to concoct the peccant Matter. Evacuations of this kind are mention'd by *Hippocrates*, who in *Seet. 4. Aph. 56.* tells us, " That if Sweat happens in a Fever without alleviating the Fever, it is bad." In *Lib. 1. Prorrhbet. Text. 7.* he tells us, " That the Heats left in the hyponchondriac Region, after the Fever is cool'd, whether with or without Sweats are bad." And in *Lib. 1. Text. 39.* as also in *Coac. Præfag. Text. 53.* he tells us, " That Restlessness accompanied with Sweat is bad." In *Prorrhbet. Lib. 1. Text. 67.* he tells us, " That a Hotness of the Face accompanied with Sweat is bad in acute Diseases." And in *Lib. 2. Prognost. Text. 5,* when speaking of Spits he tells us, " That all Excretions which do not allieviate Pain are bad." When those Things which ought to help, such as Medicines, afford no Relief; the State of the Patient is dangerous, or at least the Prognostic is very dubious. Thus *Galen* in *Lib. 3. Prorrhbet. Text. 35.* tells us, " That an Eruption of Blood which is not critical, is either mortal, or the Prognostic is very difficult, which also happens in Sweats, or in a copious Discharge of Urine, Stools or Vomits, of the Hemorrhoids or Menfes, or Inflammations of the parotid Glands and other Abscesses." And a little after, he tells us, " that when the Crises afford no Relief, the Prognostic is difficult, and when they do harm they prove mortal." He elsewhere affirms, that Crises which happen with mortal Signs

are mortal, and that in those which do not happen with mortal Signs, the Prognostic is difficult. Thus when Remedies afford no Relief, the Prognostic is difficult; and when instead of relieving, they injure the Patient and render his State worse, this prognosticates Death. Thus *Hippocrates* when speaking of Sleep in *Seēt. 2. Aph. 2.* informs us, “ That if in Diseases, Sleep brings Labour and Pain, it is a mortal Sign, but if Ease and Mitigation of Pain, it is a good Sign.” Hence when Medicines afford Relief, they indicate the Safeness of the Distemper. The same holds true with Respect to all the Excretions of Nature, which the Physicians call Crises; for such of them as afford Relief, indicate the Safety of the Disorder, such of them as afford none, render the Prognostic very difficult, and such of them as do harm in acute Diseases prognosticate Death; especially, when other bad Signs appear, such as in burning Fevers, Tremors, Convulsions, Refrigerations of the Extremities, insatiable Thirst, Deliriums, and some other Symptoms, which we have elsewhere enumerated, and shall afterwards consider more accurately. Let these Things suffice with Respect to the Death or Recovery of Patients, prognosticated from the Knowledge of the Strength of Nature, of the Disease, and of the Height and State, and tho’ we have only hitherto considered them in a general Manner, yet we shall in the subsequent Part of the Work, consider each Symptom by which the Weakness or Strength of Nature against the Disease may be known, and in this consists the whole Art of Prognosticating.

The End of the First B O O K.

B O O K II.

C H A P. I.

Of what Things are to be consider'd in the subsequent Part of the Work.

SINCE we have in the preceeding Book, consider'd the Prognostics with respect to Life or Death, to be drawn from a Knowledge of Nature and the Disease, and from the Signs by which the Strength or Weakness of each is to be estimated, it now remains that we particularly treat of, the Strength and Weakness of each, since in an accurate Observation of these, the Whole of the prognosticating Art consists. In handling this Subject, we shall begin with those Signs, which discover that Nature, is either weaker or stronger than the Disease. We shall first therefore, treat of those Things which as we have before observ'd, denote the Soundness, Vitiating, Diminution or total Extinction of the Actions of the Faculties; and then of those Things which indicate the Strength, fatal Nature, Weakness, and Safeness of Diseases, after which we shall proceed to form Prognostics with Respect to the Events of particular Diseases, which may prove mortal. But for the sake of Order, since in forming Prognostics we consider the Actions of each Faculty as Instruments or Means of arriving at our End: We shall previously treat of these Actions whether sound, vitiated, diminished or destroy'd, which proceed either from the Animal, the Vital, or the natural Faculties. We shall therefore

therefore begin with the internal Senses, the Importance of knowing which in order to prognosticate the Events of Diseases, will be sufficiently obvious from what follows.

C H A P. II.

What it is to retain the full Use of the mental Powers.

IN forming the Prognostics of Diseases, we shall begin with the Actions of the Animal Faculty, which comprehends Imagination, Reason, and Memory; first of all considering what is denoted by the Strength or Weakness of the reasoning Power; for when these Actions are sound and perfect, they denote the Strength of the animal Faculty, whereas when they are vitiated, diminish'd, or totally destroy'd, they indicate its Weakness. In all Diseases 'tis therefore of great Importance, accurately to know what Actions indicate the Soundness and Strength, or the Weakness and Languor of this Faculty. For the latter in Disorders of the Brain prognosticate Death, and the former, Recovery. These Signs will hardly prove fallacious, if the Actions of other Faculties correspond with them; for it some Times happens, that both the Vital and Natural Faculties are in due Order, when the mental Powers are disturb'd, which is frequently the Sign of an approaching salutary Crisis. And tho' *Hippocrates* in *Señ. 2. Aph. 33.* tells us, "That in
 " any Disease, if the Mind is sound, and those
 " Aliments which are exhibited, are accepted
 " willingly, it is a good Sign." Yet in many Diseases, a sound State of Mind tho' a good Sign, does not Prognosticate Recovery; for many afflicted with Pleurifies, Peripneumonies, Quinsies, Fevers,

Fevers, Inflammations of the Liver, Spleen and other Parts, often die without any Vacillation or Disorder of Mind. But when Persons labouring under Inflammations of the Diaphragm, Uterus, Brain, Spinal Marrow, Nerves or Nervous Parts, placed either near the Brain or with which it has a great Consent, retain a sound Mind, 'tis thought a hopeful Sign of Recovery; for when any of these principal Parts, or several of them together are inflam'd, the Patients do not die, if they retain Reason and a sound Mind. Hence in such Diseases, Soundness of Mind is an excellent Symptom, especially when it is accompanied with other good Signs. But Patients blest'd with a sound Mind, are carefully to be Distinguish'd from those who have any vacillation or disturbance of the mental Powers: Since Physicians are often so deceiv'd as to think those possess'd of a sound Mind who are really delirious, and those on the contrary delirious, who enjoy the full Force and Vigour of the mental Powers. Those therefore are said to have a sound Mind in whom all the voluntary Actions are entire, and the usual Order and Decorum of the Parts exactly preserv'd in performing them; and in whom the internal Senses, are in their natural Condition and perform their Functions duly. Or, according to *Galen*, we call those possess'd of a sound Mind, whose Words and Actions are strictly agreeable to Reason, but this is more fully explain'd in the subsequent Chapter.

C H A P. III.

What it is to have the Mind disorder'd ; by what Signs, both a present and future Disorder of the Mind is prognosticated ; and of the Differences and Causes of Deliriums.

AS it is good for the Patient, under all Disorders of the Body, to have his Mind untouched, or to have all his Actions under the Command of the ruling Faculty, as at other Times ; so, on the contrary, to be in any manner delirious, or to be deprived, in whole or in part, of the Use of his Reason is a bad Prognostic, and, in acute Diseases often portends Death. For the Illustration of the Method of prognosticating from this Head, it will be necessary to shew, first, what we mean by a Depravation of Reason ; secondly, By what Signs we distinguish the present, or predict any future Defect of this Kind ; and, in the last Place, to treat somewhat largely of the different Kinds of Madness and Deliriums.

As to the first *Galen* calls those destitute of Reason, or delirious, who neither speak nor do any Thing agreeable to Reason ; but he seems not to have comprehended all delirious Persons under this Description, since not only those, who, in their Speeches and Actions are inconsistent with Reason, but also such as, in any particular Affair, talk and act after an unusual and irrational Manner, though seemingly wise in many Things, are to be reckoned among those who are mad, and delirious : For the great Founder of Medicine, *Hippocrates*, frequently discovered and judged a Delirium from a single depraved Action of the ruling Faculty : As, for Instance *Aph. 6. Sect. .*
from

from an Insensibility of Pain: “ They who are
 “ affected with Pain in any Part of their Body, but
 “ are insensible of the same, are disordered in their
 “ Reason.” And in *Progn. Lib. I. Text. 55.* he passes the
 same Judgment from only the Decumbiture. “ To
 “ lie on the Belly, he says, not being accustomed
 “ to it in Health, prognosticates ill to the Pati-
 “ ent; for it signifies a Delirium, or a Pain about
 “ the Region of the Belly.” *Galen* himself, also in
1. Prorrh. 6. has told us, That a Delirium may be
 known merely from the Patient’s Spitting; and in
Prognost. that it may be discovered by the inde-
 cent Gesticulation of the Hands, picking of
 Motes, or fruitless hunting of Flies. The Au-
 thor also of the *Prorrh. 1.* says, “ That a fierce
 “ Answer from a Patient of a mild Temper, or a
 “ mild Answer from one of a fierce Spirit, signi-
 “ fies a Delirium; as does, also, Garrulity in a
 “ Person of Taciturnity, and Silence in one much
 “ given to talking.” These and many other Ex-
 amples prove, that a Person may be denominated
 delirious from the Depravation of one single Acti-
 on. We conclude, therefore, that they are to be
 esteemed as labouring under a Disorder of Rea-
 son, who have some one of the voluntary Actions
 excessive or deficient, contrary to Reason and all
 due Decorum; as when the Hand, for Example,
 is employ’d after a ridiculous Manner, in fruitless
 picking of Motes, or catching of Flies; or,
 when any Thing is done by the Patient contrary
 to Custom, and without a Cause, as when he talks
 much or little, contrary to his usual Custom, or
 talks obscenely, or utters his Words after an inco-
 herent Manner, or fetches his Breath slower than
 Necessity requires, or exposes his Pudenda to the
 By-standers. We call those delirious, also, whose
 Mind, through some Defect of the Senses, is in-
 capable of receiving Ideas, or is regardless of them
 when

when received ; among whom are certainly to be reckoned those who labour under some unusual Deficiency of the Senses without a Cause, or employ them in an unusual Manner ; as when the Patient is either deprived of some voluntary Action, or puts it to an ill Use. These Marks of a delirious Person seem to be very elegantly expressed in *Coac Præfag.* 47. as follows, “ To do any Thing contrary to
 “ Custom, as to undertake or desire such Things
 “ as never before entered into his Thoughts, or
 “ are contrary to his usual Inclination, is a very
 “ bad Symptom, and next in Degree to Madness.” Every Alteration, therefore, in Motions, Gestures, Voice, Speech, or the Judgment or the Senses, shews a Man to be delirious, and out of his right Mind.

We proceed, in the second Place, to treat in particular of the Signs which indicate a Delirium ; where we shall desire the Reader to observe, what *Hippocrates*, as well as *Galen*, in various places, have said on this Subject ; particularly the former, 1. *Proorrheth.* 44. where we are inform’d, “ that a fierce Answer from a Person of a meek
 “ and composed Temper, or an usual Meekness in
 “ one of a fierce ungovernable Spirit, signify a
 “ Delirium.” And in the same Book we are told, that a bold and fierce Aspect indicates a Phrenitis ; the same is also signified when the Patient is insensible of his Pain, or is free from Thirst, when his Tongue is scorched with Heat, or is contented with small Draughts. Other Signs are, a Pulsation of the Hypochondria, and frequent twitching of the Eyes, which *Galen* on 1. *Prognost.* explains by staring or unsteady Eyes. A lying on the Belly, contrary to Custom, is accounted by *Hippocrates*, *Lib.* 1. *Prognost.* a Sign of Deliriousness ; and *Galen*, in *Comment.* tells us that the same is signified by a supine Posture, with the Legs very much retracted or spread,

spread, and an unusual Grinding of the Teeth, which is mentioned by *Hippocrates* in the Place before quoted; also when the Patient under the Height of the Distemper, desires to sit up, it denotes a Delirium; and the same is indicated as was before observ'd, by Gesticulation of the Hands, bringing the Hands to the Mouth, fruitless hunting of Flies, picking of Motes, pulling Threads out of the Cloaths, or Straws out of the Wall, as *Hippocrates* observed in the Wife of *Dealces*, who lay sick in *Leium*. It is a most evident Sign of a Delirium, when modest Patients especially of the Female Sex, expose the Pudenda without any Sense of Shame. *Hippocrates*, in *Prognost.* and *Galen* in *Lib. 2. De Respiratione. Cap. 5.* and on *3. Epidem.* reckon a great and full Respiration, at Intervals, among the Marks of a Delirium; and in *Coac. Præfag. 282.* we find a Palpitation of the Hypochondria, and the Patient's not knowing his familiar Acquaintance to be Indications of the like Disorder. In *Coac. Præfag. 99. 233.* the Author mentions among these Signs, a trembling of the Tongue, or tremulous Voice, frequent Spitting, Emission of Urine without remembering it, and very high colour'd Urine with an Enæorema. Whoever is versed in the Writings of *Hippocrates* and *Galen*, must observe also, that a Shrillness of the Voice, Roughness and Dryness of the Tongue, æruginous Vomitings, with a Deafness, ringing in the Ears, throbbing Pains about the Navel, unusual Pain of the Sides, profound pain of the Hips, Urine with an elevated Enæorema, white aqueous Urine, with a round and elevated Enæorema, and a Pain in the Head in Patients who are restless, and afflicted with Want of Sleep indicate a Loss of Reason. The Author of the *Prorrhætic.* 1. 17. adds, “ A Strillness of the Voice, after much
 “ Loathing and Vomiting, with a dry Concretion
 “ in the Eyes, indicate Madness; as it happen'd to
 “ the

“ the Wife of *Hermozygus*, who being seized with
 “ an acute and violent Delirium, died speechless,”
 And, immediately after, these Words occur, “ If
 “ in burning Fevers the Patients are seiz’d with a
 “ Ringing of the Ears, a Dimness of Sight, and a
 “ Defluxion from the Nose, they become delirious.”

Galen in his fifth Book *de Locis Affectis*, tells us, that to phrenitic Patients a Delirium does not happen instantaneously, but gradually ; that it does not cease suddenly ; and that it is preceded sometimes by Watchings, and sometimes by turbulent Sleeps, attended with strong Impressions of the Fancy in Dreams, during which some Patients cry out and start. Sometimes this Disorder is accompanied with a Forgetfulness so surprising and unaccountable, that the Patients, after they have taken up the Chamber Pot, with a View to make Water, forget to do so. Some on the other Hand, who are naturally courteous and affable, make Answers to the Persons who address them, with a preternatural kind of Disorder and Rashness. Another Circumstance, observed in Patients of this Kind, is, that they drink very sparingly : They have also a large but slow Respiration. Sometimes the posterior Part of the Head is in Pain, and their Pulse is small and hard ; but, when they approach nearer to a Phrænitic, their Eyes become highly squalid, and an acrid Tear stands in one of them, Lippitude ensues, and the Veins of the Eyes are observed full of Blood. Drops of Blood are also discharged from the Nose, at which Time they are incapable of making rational and coherent Answers ; pull the naps off the Cloaths, and pick at Straws : The Fever becomes more intense, more equal, more uniform, and less subject to Changes ; the Tongue becomes rough, and the Patient sometimes becomes deaf, and sometimes melancholy. They can scarce make Answer to any Question proposed,

proposed, and are insensible of Pain. These Signs are sufficient for discovering when any Patient labours under a Delirium.

Many Circumstances prognosticate that Patients will become delirious, such as Watching, for instance, which often preceeds a Delirium, as *Hippocrates* observes in his Book of *Prognosticks*; and *Galen* in his fourth Book *de Præfag. ex Pulsibus*, informs us, that both Watchings and a Delirium are the Results of an over-heated and an overdried Brain. Sleeps which are tumultuous and disturbed, as also those unsound Slumbers, during which the Patient is, as it were, half awake, or cries out, and starts up, are the Forerunners of a Delirium. Thus in the *Coac. Prænot.* 83. we are told, “ That turbulent and sudden Startings out of Sleep bring on a Delirium.” The Author of the *Prorrhætic. Lib.* 1, 18. observes, that a Noise and Ringing of the Ears, as also Deafness, especially when attended with Urine, near the Surface of which Clouds are suspended, often preceed Madness. *Galen* in his fifth Book *de Locis affectis*, observes, that Forgetfulness often precedes a Phrenitis. An intense and uninterrupted Pain of the Head, in acute Fevers, also portends a Delirium, especially the Pain sometimes observed in the Ears, according to *Hippocrates*, in his Book of *Prognostics*. It also prognosticates a Phrenitis, when this Pain of the Head is accompanied with a Retraction of the Præcordia. Thus, in the *Coac. Prænot.* 119. we are told, “ That, in acute Diseases, “ a Pain in the Head, accompanied with a Retraction of the Præcordia, if an Hæmorrhage, “ does not happen, terminates in a Phrenitis.” Watchings, also accompanied with a Noise and Ringing of the Ears, or with Deafness, prognosticates the same, unless an Hæmorrhage happens. In the first Book of the *Prorrhætic.* 38. the following Symptoms appearing together, are said to prognosticate

nosticate a Delirium: “ Those Patients afflicted
 “ with a Looseness, a Pain of the Head, Thirst,
 “ Watchings, Dimness of Sight, and Weakness
 “ will in all Probability, become delirious.” The
 Author of the seventh Book of the *Epidemics*, af-
 firms, that a continual Pain of the Head progno-
 sticates a Delirium; of which also a Pain of the
 Hypochondria is frequently the Forerunner; which
 Circumstance is there remarked in a Woman three
 Months gone with Child. A Palpitation of the
 Heart, and long continued Pains about the Navel,
 in acute Diseases, prognosticate the same Disorder,
 as we are informed in the third Book of the *Epidem-
 ics*. From several Passages of the first Book of the
Prorrhēt. we learn, “ That this Disorder is prog-
 “ nosticated by a Pain in the ignoble Parts.” And
 in the same Book, we are informed that repeated,
 but not continued, Pains of the Side portend a De-
 lirium. And, in the second Book these Words
 occur; “ If any Matter in the Urine rises to the Sur-
 “ face, if at the same Time, there is a latent Pain
 “ of the Hip, it prognosticates a Delirium, as does
 “ also a Ringing of the Ears.” Which *Hippocrates*
 in *Epid. Lib. 3.* tells us happened to a bald Man of
Larissa, who having a sudden Pain in his right
 Thigh, was forthwith seized with a Delirium. In
 the first Book of the *Prorrhēt.* 97. we are told,
 that in Plueritic Patients, a Pain of the Side vanish-
 ing without apparent Reason, prognosticates a De-
 lirium. In the first Book of the *Prorrhēt.* 6.
 we are informed that round Spits, and frequent
 Spitting without a Cause, indicate the same. *Hip-
 pocrates*, also, in the fourth *Aphor.* of *Seēt.* 5. asserts,
 that Blood, collected in the Breasts of Women
 prognosticates Madness. *Galen* tells us, Urine
 which is pellucid and white is bad, and generally
 portends a Delirium; as does also turbid Urine in
 acute Diseases, but more especially Urine with
 Clouds near its Surface, in Patients afflicted with
 turbulent

turbulent Sleeps and Watchings. A Pulsation also under the Armpits, and in the Hypochondria, as also a large but slow Respiration denotes the same, as we learn from the *Prognostics*. And in the *Prorrhethics*, *Lib. 1. 11.* the following Words occur; “ In acute Diseases, when the Fauces are seized
 “ with Pain, become narrow, and perceive a Sense
 “ of Suffocation; and when the Patient, upon opening his Mouth, cannot easily shut it again;
 “ these Signs portend a Delirium, which proves
 “ fatal.” Æruginous Vomittings, also accompanied with continual Headachs, Watchings and Deafness, are infallible Signs of an approaching Delirium, since any one of them by itself, much more all or some of them, appearing together, in an acute Fever, are Signs of this Disorder.

Having thus enumerated the Signs of an approaching Delirium, we shall now consider the several Species and Differences of Deliriums, together with the respective Causes which produce them, since without a perfect Knowledge of these, we cannot with Judgment prognosticate the Fate of delirious Patients. By a disordered Mind, then, we mean all the several Degrees of Aberration, Inconstancy, Hallucination, Madness, Privation of Judgment, Delirium or Phrenitis; and Patients labouring under any of these we call disordered in Mind. In these Disorders, the Powers of Reason and Imagination are principally affected; for, according to *Galen*, in his Book *de different. Symptom. Cap. 3.* The Imagination is either defective and slow in its Operations, as in a Coma and Lethargy, or it is totally destroyed, as in that Species of Catalepsis called Carus; or lastly, it is vitiated, and its Functions are depraved and unsteady, as in a Delirium and Phrenitis. Just so with respect to Reason, it is either defective, diminished, or, in some measure destroyed; this is by the *Greeks* called *Morosis*, and imports nearly the same with our *English* Word

Word Foolishness ; or Reason is entirely destroy'd which is called Madness ; or, lastly it is vitiated and its Operations corrupted, which is called a Delirium. In conjunction with the Reason and Imagination it also frequently happens, that the Memory is affected in the same Degrees and Manner. In some Patients, whose Minds are disordered, the Imagination alone is affected, whilst the other mental Powers remain entire and untouched, as *Galen*, in his Book *de Symptom. different. Cap. 3.* observed in *Theophilus*. Sometimes, on the contrary, Reason alone is affected, whilst both Imagination and Memory remain sound, and in a due State ; which as *Galen* in the last quoted Book informs us, happened to a phrenitic Patient. But for the most Part both the Powers of Reason and Imagination are equally vitiated, as is observable in those delirious Patients, who either imagine such Things as have no real Existence in Nature ; or, on the contrary, imagine that Things actually existing do not exist ; in Consequence of which, both their Actions and Words are entirely inconsistent with Reason, and the natural Workings of a sound and well regulated Fancy. All this formidable Train of Disorders are either divided into what we call Madness, Ecstasy, Folly, Aberration, Inconstancy, and Alienation of Mind ; or, into what the *Greeks* call *Paraphrenesis*, and the *Latins*, *Delirium* ; or lastly, into *Phrenitis*, which *Galen*, in Imitation of *Hippocrates*, distinguishes from all these other Disorders by this Circumstance, that it is the Concomitant of a Fever. When any of the abovementioned Disorders happen with a Fever, it is called Phrenitis ; without a Fever, Mania or Madness, which is distinguished from a Delirium by the Perpetuity or Duration of the Disorder ; for though a Delirium or Paraphrenesis happens with a Fever, yet it is not continual as a Phrenitis is. *Galen* affirms, that in several Passages, *Hippocrates* calls those Patients

phrenitic, who are perpetually delirious ; whereas he calls the Paraphrenesis that Species of Delirium, which only appears in the Height of the most acute Fevers, and gradually goes off as they decline. For this Reason Phrenitic are distinguished from delirious Patients, by the Continuation of the Delirium, and its appearing gradually ; except in those Patients who become delirious in Consequence of an Inflammation of the Diaphragm ; for Deliriums of this Kind are not easily distinguished from a Phrenitis because they both happen with a Fever, and last as long as it ; from which Circumstances the Antients imagined, that Persons became phrenitic in Consequence of an Inflammation of the Diaphragm ; and for that Reason called this part Phrenes, *Φρενας*, as though it were assistant *τῷ Φρενὶ*, “ to the intelligent Part.” *Galen* However makes a Distinction between this Kind of delirious Persons, and those who are in a Phrensy ; for these latter have a great and full Respiration, and at long Intervals ; whereas in those who are under a Delirium, occasion’d by the Diaphragm, Respiration is observed to be unequal, so as to be sometimes small and frequent, at other Times to be great and straitened ; which does not happen in a Phrensy, unless some Organ subservient to Respiration be affected with a Pain or Inflammation, as *Galen*, in his second Book of *Respiration* has shewn with great Accuracy. Besides, in a Delirium proceeding from the Diaphragm, there is an immediate Tension of the Hypochondria, which happens later in the Phrensy ; and this Tension of those Parts, in the Beginning is a Symptom peculiar to that Sort of Delirium : And in short, among all the Symptoms attending a Phrensy, such as red and inflam’d Eyes, with a Face all over burning with Heat, and other Marks more fully described before, there are either none or but few and inconsiderable, to be observed in that Disorder, proceeding from an Affection of the Diaphragm, which besides, seizes the

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the Patient, as it were on a Sudden, whereas the Phrensy comes on by Degrees.

There are many other different Kinds of Phrensy; for there is one which is called the *μανιαδης*, in which the Patients kick, spurn, and bite, and are in a furious Passion, and take all who come near them for Enemies; but when they begin to be raging, fierce and very mischievous; the Disorder is said to be vehement; and, in that State, is called by the *Greeks* *ἰνγηιδης* (from *ἰνγη* a wild Beast) and, by the *Latins* *Ferina*. Of this Degree of Phrensy, the Author of the First of the *Prorrhethics*, 26. and 123. speaks, when he says, “A Delirium which soon increases, and is exasperated into a Fierceness, is of the *Ferine* Kind.” There is also a mild and obscure Sort of Delirium, under which the Patients can hardly be known to have their Reason affected. These in *Coac. prænot.* 65, are called *Silently delirious*; and these low Kinds of mental Disorders are described in the 1. *Prorrhetic*, 34. as tremulous, obscure, attended with groping of the Hands but very phrenitical Deliriums; the *Greeks* call them *ἀσαφιδης* (obscure) and the *Latins*, *Obscuras*, which often escape the Notice not only of the Unskilful but of Physicians themselves. The Patients, in such Cases, says *Galen*, in, *Prorrheth.* 33. are so far from making Exclamations, or endeavouring to leap out of Bed, that they lie very quiet, without Speech, or altering their Posture of Decubiture, but give Hopes to the Attendants of Sleeping, if silence were kept for a little Time. The Attendants, therefore shutting the Windows, keep themselves quiet, sometimes for a long Time together, imagining the Patient to be asleep, because he neither Speaks nor moves; whereas he continues all the time waking, and gently moving his Hands, as if he were groping or searching about for something. Some whilst they do this, have their Eyelids shut; and, if they are interrogated about any thing

thing, open not their Eyes : Others after they have opened them, soon shut them again, or hold them fixed in such a Manner as *Galen* calls a *hectic Affection*. But this Delirium, by its Characters, agrees with what proceeds from a Coma, or Lethargy. We ought therefore, carefully to observe the Alterations and Distinctions which occur in these Cases. A Delirium attending a Coma or Lethargy, and called by some *Greeks*, as *Galen* says, *Typhomania*, happens in the Beginning of the Distemper, and continues a long Time ; but the *Asaphodes*, or obscure Delirium, or, as *Galen* calls it, *hectic*, never happens in the Beginning, but in the Progress of the Disease, after some vehement Madness. However, a lethargic or comatous Delirium may often be excited by a cold Humour, or even by a Redundancy of Blood, after the Beginning of the Disease ; and is sometimes antecedent or preparatory to a good or bad Crisis, being attended with a low, hard, straitened and small Pulse, which Kind is not observed in the Delirium beforementioned. But now let us treat of the Causes of a Delirium.

All Deliriums, according to *Galen*, *Lib. 2. de Symp. Caus.* proceed from hot and acrimonious Juices, but principally from yellow Bile, and frequently from a hot distemperature of the Brain. As all Kinds of Deliriums, Madness and Phrensy, arise from some Disorder of the Brain, so particularly two Sorts of Deliriums, I mean those which are excited in the very Height of acute Fevers, and those occasioned by hot and acrimonious Vapours ascending to the Brain. There are other Deliriums, which without a Fever, the Physicians call a *Mania*, or Madness, these are not true Phrensies, unless there be a Phlegmon in the Brain or its Membranes. *Galen, de Caus. Symp. Lib. 2. Cap. 7.* But this is a Case which rarely happens, and not so frequently as that phrenitic Delirium, which is excited by a Conflux of hot Humours to the Brain, or its Membranes,
according

according to the Observation of *Hippocrates*, 2. *Epid.* And those Deliriums may as well arise from Blood as Bile, in that Part of the Brain which is the principal Seat of the animal Faculties, according to *Galen*, *Lib. 2. de Sympt. Caus. Cap. ult.*, or they may proceed only from yellow Bile, which torrifed by the Heat of the burning Fever, is converted into a black colour, and excites that vehement Delirium, which the *Greeks* call *Mainodeia*, *Theriodeia*, and are raging furious and wild, proceeding from an immoderate dryness of the Brain and its Membranes, through adust Bile, by which the Patients are often thrown into Convulsions and Tremblings, which Symptoms, as *Galen* informs us, attend none but the most violent and pernicious Phrenesies. Those Deliriums attending a Fever, which are call'd Phrenitic, arise not only from hot Humours, but, as *Galen*, in *Lib. 3. Epid.* supposes from Cold; as for Instance, from pituitous Humours putrifying in the Brain, by which they contract a Heat and acrimony very injurious to the Brain, and its Membranes and productive of a Delirium. But these Kinds of Deliriums are distinguished from those which are excited by hot Humours, by a Drowsiness or Lethargy; for those who are delirious from a cold Humour, sleep at the same Time, or have some lethargic Affection; whereas, on the contrary, a Delirium, from hot Humours, subjects the Patient to want of Sleep. It often happens also, that a Mixture of hot and cold Humours produces a kind of Delirium, compounded of a Phrensy and a Lethargy, as *Galen* in 1. *Prorrhet.* observes, and these two contrary Effects accompany the Disorder through it's whole Course; for the Patient is sometimes afflicted with want of Sleep, at other Times is oppressed with a Drowsiness, and is more or less phrenitic or lethargic, according to the Degree or mutual Predominance of the Bile and Phlegm over one another: These then, are all the Causes of phrenitic

tic Deliriums; whence also, a true Phrensy, which is excited by an Inflammation of the Brain and its Membranes, has its Original, and is mildest when from pale Bile, and most violent when proceeding from the same Humour, rendered adust by a febrile Heat. That obscure Delirium called by the *Greeks*, ἀσάφεια (*Asaphia*) which is attended by Silence, proceeds from an extraordinary Languishment of the animal Faculty, and as *Galen*, in *Pro-rhetics*, calls it a hectic Sort of Temperature: and is known principally by a very low, small and hard Pulse.

CHAP. IV.

Of Salutory PROGNOSTICS *from* DELIRIOUSNESS.

A Delirium is least to be dreaded when it holds the Patients but a short Time, and is attended with good or, at least, not fatal Signs. The Strength also, ought to bear some Proportion, that is, to have a good Degree of Firmness, since a Delirium requires an extraordinary Measure of Strength, and can hardly be subdued by Nature without it. No Delirium as *Galen*, in 6 *Aph.* 53. teaches, is without Danger; “The most favourable, is what is attended with Laughter; the most dangerous is the Rash and Foolhardy; of a middle Nature between both is that which is accompanied with Meditation.” But no Delirium, though it be one of the greatest Disorders is, in itself, a certain Prognostic of Death: no more than Soundness of Mind is a sure Sign of Recovery. However, a Delirium attended with good Signs, is the less to be feared, and especially if it be not continual, nor violent and outrageous, but rather slight and inconsiderable, as when the Patient’s Reason fails him, but in few Particulars; for *Galen*, *Lib. de Diff. Sympt. Cap. 4.* calls it a great Delirium, when various Species of Deliriums are observed together

together in the same Patient. A small and slight Delirium, which discovers itself only in a few Actions, is least of all to be dreaded, and especially if it comes only by Fits. But in order to denominate a Delirium of the mild and favourable Kind, it is not enough that it be not continual, but it ought to be void of all Ferocity, since the Author of *Prorrhbet.* 1. says, “ That Deliria which encrease in
 “ a short Time to a Degree of Ferocity, end in
 “ excessive Raving.” Of the Patients in such Cases, “ *Galen* thus pronounces : “ When you see
 “ a Person delirious to a Degree of Ferocity,
 “ though soon after he appears calm and compos’d,
 “ know for certain, that his Reason is not injured
 “ on account of the Fever, but that there is some
 “ growing, latent, phrenitic Affection, which will
 “ at length break out into apparent Phrensy.” We may conclude then, that an intermittent Delirium, which is not vehement, but slight, gentle, and inconsiderable, and especially when it affects a Person only by Fits, can by no means be accounted a fatal Prognostic. But caution is here necessary, that we impose not on ourselves, in taking a Delirium for slight and gentle ; for many have been thought in a Delirium of this favourable Sort, when they have been near their End ; for, as we read *Prorrhbet.* 34. “ Deliriums which are tremulous, ob-
 “ cure, and attended with Groping of the Hands,
 “ are phrenitic in a high Degree.” But such Cases are easily distinguished from the Lowness of the Strength, the continual Duration of the Disorder, and other destructive Signs ; for in a mild Delirium the Strength is very firm, the Disorder not continual, and none of those fatal Signs appear. Of this Nature was the Case of *Milidia*, in *Hippocrates*. But in the other Delirium before described, the Pulse is low, the Disorder continual, and the Signs portend Destruction. All Signs, there-
 fore,

fore, both those which commence with the Delirium, and those which appear afterwards, are very carefully to be observ'd: for they frequently precede a Salutary Crisis, and take their Rise, as *Galen* supposes, *Lib. 1. ad Glauc. Cap. 15.* from a critical Recurrence of the Blood, and bilious Humour to the Head. Now a Delirium which portends a Crisis, is sometimes attended with a Pain of the Head, a Heaviness, Deafness, and many other Symptoms of the like Kind; with respect to which *Galen* in *1. Epid.* commenting on the Case of a Patient who lay sick in the Garden of one *Dealces*, says “ That a Delirium on the ninth Day, “ with a Distortion of the Right Eye, are to be “ reckoned amongst Symptoms usually happen- “ ing towards a Crisis.” And in the Case of the Virgin of *Abdera*, *Lib. 3. Epid. Stat. Pest. Ægr. 7.* A Delirium, with Deafness, preceded a Crisis, which was attended with Pain of the Feet, and an Hæmorrhage from the Nose. And we have a much fuller Description, to this Purpose, in the Case of the Morose Woman of *Tbasus*, *ibid. Ægr. 11.* “ The “ third Day, it is said, the Convulsions ceased, “ and were succeeded by a Coma and Drowsi- “ ness, from which she awaked, grew restless and “ highly Delirious, and had an acute Fever; the “ same Night a copious and hot Sweat broke out “ all over her Body; the Fever left her, she slept “ and had the free Use of her Reason.” A Delirium, also observ'd on the sixth Day, in the Virgin of *Larissa*, *ibid. Ægr. 12.* was the Sign of an approaching Hæmorrhage; which was also the Case of *Herophytus* of *Abdera*. *ibid. Ægr. 9.* A Delirium therefore attended with Pain and Heaviness of the Head, want of Sleep, a Coma, Deafness, Dimness of Sight, a Splendor of the Eyes, involuntary Tears, Ringing in the Ears, loss of Understanding or Memory, Trembling, Anxiety,

Restlessness, Crying-out, Starting-up, difficulty of Breathing, suppression of Urine, vehement Rigor, much Æstuation and intolerable Thirst, or any of these Surprising the Patient of a sudden, is often the Fore-runner of a Crisis, or an Hæmorrhage. As to an Hæmorrhage, the Author of *Coac. prænot.* 184. says, “ That in Diseases where an Anxiety is “ suddenly succeeded by a Delirium, it portends “ a Flux of Blood or of Urine.” Of this last *Hippocrates*, 6. *Epid. Text.* 22. pronounces, “ That Urine, with a copious Sediment, gives a “ Solution to a Delirium, as in the Case of *Deuxip-
pus*.” The same is effected by Sweat, according to *Galen*, *Lib. 3 de Crisibus*: “ A Phrensy has “ its critical Solution, by a copious Eruption of “ Sweat, and especially if it flow plentifully, “ and hot from the Head, the rest of the Body “ being at the same Time in a Sweat.” And a little after, he says, “ Sometimes it happens that “ a Phrensy is critically terminated by an Hæmor- “ rhage from the Nose.” In *Coac. Præfag.* 483. we are told that a Delirium terminates in Sweat and Sleep; and *Hippocrates*, *Seet. 7. Aph.* 5. has said, “ That in the Case of Madness, the Access of a “ Dysentery, *Anasarca*, or violent Commotion of “ Mind is a good Sign.” A Delirium, then as it is succeeded by some beneficial Evacuation, is a Prognostic of Health, and a kind of critical Sign; but it will prove of very bad Consequence, when preceding an Evacuation of a pernicious Kind, such as dropping of Blood from the Nose, cold Sweats of the Head, and the like. Our Inquiry, therefore must be, whether the Evacuation be good or bad; which may no doubt be known by a Multitude of Signs, particularly from their Quantity, Quality, Place by which they are discharged, the Time of the Disease, or Days in which they appear, and by the Alleviation of the Disease. They

are

are observed to be beneficial if sufficiently copious in Proportion to the Quantity of peccant Humours; if they are of the Quality of those which require to be evacuated, are discharged by a convenient Passage, and in a proper Season, that is, in the Height of the Disease, or on some critical Day, and are succeeded by an Alleviation of the Disease, and its Symptoms, or a total Delivery of the Patient from them. But there are three Things of great Moment, which are principally to be regarded in all Predictions; and these are the Pulse, Respiration and the Appetite to Food; which, if they continue firm and orderly, though joined with some pernicious Sign, afford a very good Foundation for predicting the Patient's Recovery. This appears to be the Opinion of *Galen*, who, in his Third Comment. on the Third of the *Epidemics*, *Text. 89.* treating of the Case of *Herophytus*, says, "That a Delirium attended with a strong
 " Pulse, and a due and orderly Respiration and
 " Appetite, are undoubted Signs of the Strength
 " of Nature, sufficient to support the Patient
 " during the Course of the Distemper."

From the Premises it appears what Judgment we are to pass upon the Disease from Signs accompanying a Delirium: We are now to enquire what is to be prognosticated from those Symptoms, which are consequent to a Delirium, and shew, in some Measure, the Nature and Quality of it. Those Evacuations, then, beforementioned, are salutary; as copious Hæmorrhages from the Nose, of which *Galen* treats, *Lib. 3. de Crisibus, Cap. 8.* Also menstrual Purgations attendant and consequent on a Delirium; such as were observed by *Hippocrates*, in the Virgin of *Lacrissa*, *Lib. 3. Epid. Stat. Pest. Ægr. 12.* and were attended with a plentiful Sweat, in Consequence of which, the Woman was freed from her Fever, slept, and recovered

covered the entire Use of her Reason. Hæmorrhoids, also, consequent upon a Delirium, prognosticate Recovery, according to *Hippocrates, Sect. 6. Aph. 21.* where he says, “ That if those who
 “ are mad, come to be affected with the Varices
 “ or Hæmorrhoids, they are freed from their
 “ Madnefs.” Violent Pains in the Hips, Legs, Feet and Hands are of the same Signification, as shewing they are excited by an Expulsion of the Humours from the principal to the more ignoble Parts; which is a Crisis that Nature attempts by a Translation of the Humours. To this Purpose, *Hippocrates, Lib. 1. Epid. Sect. 3. Ægr. 3.* in his Description of the Case of *Herophon*, says, “ The
 “ eighth Day he was feverish, his Spleen subsided,
 “ he understood every Thing, a Pain came first
 “ into his Groin, on the same Side with the Spleen,
 “ from whence it shifted into both Legs.” The same Pains in the Wife of *Epicrates, ibid. Ægr. 5* were not the least Part of the Crisis. The Patient, also, who lay ill in the Garden of *Dealces, Lib. 3. Epid. Sect. 1. Ægr. 3.* on the fourteenth Day was quite delirious, on the Fifteenth was seized with a Pain in his Knee and Legs, on the Seventeenth had an Eruption of Sweat all over his Body, and was restored to his Reason: Thus, also, in the Virgin of *Abdera, Lib. 3. Epid. Stat. Pest. Ægr. 7.* Pains in the Feet on the twentieth Day, put an End to her Delirium and Deafness. Sleep, to a sick Person under a Delirium, is always of great moment, and especially if the Delirium subsides, or is, at least, diminished by it, according the Second *Aphor. of Sect. 2.* which says, “ That if Sleep
 “ puts an End to a Delirium, it is a good Sign.” And there is good Reason for it, since a Delirium is always attended with want of Sleep, and both proceed from the same Cause: If, therefore, Sleep happens upon a Delirium, it is a Sign that the Cause

Cause is removed. But, then, this Sleep is to be distinguished from a violent or preternatural Propensity to Sleep, as a Coma, Cataphora, or Lethargy; for, as Sleep is a good Sign, so any of the aforesaid soporiferous Affections is a bad one, except that comatous Affection, which is excited by the Influx of the Blood into the Brain, in Order to a future Crisis. Sleep, therefore is always good after a Delirium, and especially if it be with Quietness, as *Hippocrates* observes in *Herophon*, the Wife of *Epicrates*, and in *Meton*, *Lib. 1. Epid. Sect. 3. Ægr. 7.* Whose Delirium was resolved by Sleep. For a Delirium, therefore, to be composed by Sleep, is always good, as the contrary is bad; for, according to *Aph. 21. Sect. 2.* Sleep, oppressing, instead of relieving, the Patient, portends Death. Distinct Dreams, ἐνύπνια εὐαγγῆ, are also a good prognostic in a Delirium, and especially in a Phrensy, as we read in *Coac. Præfag. 90.* which, though it seems to be contrary to *1. Prorrhbet. 5.* where it is said, that such Dreams shew a Phrensy, is yet very true, as will appear from the following Distinction, which will prevent all Mistakes in the Matter. Conspicuous Dreams, then, which are not turbulent, but quiet and serene, are, in *Coac. Præfag. Text. 90.* of good Signification, because they can never be supposed, or are observed to be clear and distinct, unless the Inflammation of the Brain, the febrile Heat, and the Motion excited in the Humors by the Vapours, are allay'd and appeased; which Effects are always reckoned a good Prognostic; whereas, conspicuous, but turbulent, Dreams, by which the Patient is affrighted, and starts out of his Sleep, are not only owing to a Dryness, but indicate an Inflammation, a febrile Heat, and disorderly Motion of the Spirits; which give Reason to fear, that the Delirium will encrease to the Degree of a Phrensy.

But

But if the Question, in short, be, Whether a Mitigation, or a total Composure, of a Delirium be always a good Sign, we answer, that a Delirium mitigated, or totally composed, or resolved by Sleep, a Translation of the Humors to the Legs, Feet, or other ignoble Parts, or some critical Evacuation, gives always good Grounds for us to predict, with Confidence, the Patient's Recovery.

CH A P. V.

Of a Delirium prognosticating Death.

A DELIRIUM, which threatens Death, is known by its distinguishing Marks, the Time in which it appears, the extraordinary Weakness of the Patient, and other mortal Symptoms, which accompany or succeed it. Phrenitic Deliriums are, for the most part, mortal, though all phrenitic Persons do not die. We call all those Phrensies, which the Greeks call *μανιώδες*, *θρηνώδες*, and *ασαφώδες*, “Maniac, raging in the Manner of wild Beasts, and obscure or mopish;” and the Latins, *feroces*, *tumultuosas*, *furiosas*, *ferinas*, *melancholicas*, *atque obscuras seu blandas*; the five first of which express the two former Greek Words, and the two last the latter. The *Asaphodes*, *Asaphes* and *Obscure*, are observed in the beginning of the Disease, or after a Mania; and, proceeding, as we observed before, from Blood, or Bile, or a Mixture of Bile and Phlegm, or from putrid Phlegm, are reckoned not so fatal; whereas a Delirium from Weakness, or a hectic Distemperature of the Brain, is the most mortal of all: Whence the Author of the *Prorrhet.* 1. Text. 34. calls those Deliriums highly Phrenitic, though before he had named them mild, obscure and attended with groping,

ing, or fumbling with the Hands. A distinguishing Property of these latter is *Silence* ; of which in *Coac. Præfag.* 65. it is said, “ That a high Delirium attended with Silence, but not a Deprivation of Voice, is mortal.” In phrenitic Deliriums we may observe three Kinds of Silence ; one in which the Patient speaks not at all, or but very little, though he is capable of speaking ; the second is attended with a lethargic Affection, or an Extinction of the natural Heat ; and the last with an Aphony, or Privation of Voice, through an Oppression or almost Extinction, of the animal Faculty, a Convulsion of the Organs of Speech, or an Interception of the Air which forms their Voice. A Delirium, attended with Silence, the Faculty of Speech remaining entire, a fumbling with the Hands, a low Pulse, with the Eyes sometimes closed, as in Sleep, and sometimes half open, proceeds from the Weakness of the Faculty. Of these Kinds of Delirium, besides what was quoted before, from the *Prorrhetica*, we find it thus pronounced, *Coac. Præfag.* 76. “ A Delirium attended with trembling, and groping, or fumbling with the Hands, shews a Phrensy.” And in the same Treatise, *Text.* 486. “ A Delirium attended with Silence, Restlessness, rolling of the Eyes, and vehement Expiration, is of bad Prognage.” Of this Sort *Galen*, on the *Prorrhetica*, speaks, where he says, “ This Affection of the Humors is of a very depraved Kind, like that of hectic Fevers, which when they begin to be formed, can hardly be cured ; but after they are completely constituted, are incapable of a Solution.” And these comatous Affections are the more formidable, when consequent upon a very severe and hot Distemper : Thus, if a Patient falls into a Lethargy, from a Refrigeration of the Brain, after an Inflammation, the Event is most fatal ;

tal; for we are told by *Galen*, in his 3. *Comment.* on the *Prorrhetica*, a Cold succeeding a hot Distemper is reckoned incurable. In a violent Delirium, or Mania, the Patient, both on Account of the Malignity of the Humor, and the immoderate Dryness, becomes not only silent but affected with an Aphony, or Privation of Voice; as it happened to the Wife of *Hermozygus*, who died highly delirious and mute, as we are informed 1. *Prorrhbet.* 17. The same Event from the like Prognostics befel the Man under a Phrensy, *Lib.* 3. *Epid.* *Ægr.* 4. and the Wife of *Dealces*, *ibid.* *Ægr.* 15. And *Galen*, *Com.* 2. in *Prorrhbet.* tells us, “ That, under a Fever, a convulsive Aphony, “ ending in a Delirium, attended with Silence, is “ pernicious.” Some Symptoms are supposed to be proper to the most violent Deliriums; such as, Tremblings, Convulsions, dropping of Blood from the Nose, bright aqueous Urine, Gesticulations of the Hands and the like. Tremblings and Convulsions attend not all phrenitic Deliriums, but only the most violent; as for Example, the Ferine or Raving, as *Galen*, 1. *Com.* in *Prorrhbet.* *Text.* 9. remarks; and are the usual Consequence of fatal Emotions. Persons in a Phrensy are first seized with a Trembling, and then die in Convulsions. The Author of 1. *Prorrhbet.* 9. says, “ That violent “ Phrensies end in Tremblings.” And a Trembling as *Galen* says, succeeds only the most violent Phrensies; for phrenitic Persons are a long Time afflicted with Infirmities of the Nerves, from the Dryness of the Disease. Now the Strength and Spirits being exhausted with want of Sleep, and variety of Motions, and the Nerves, at the same Time, immoderately dried, the Patient is seized with a Trembling, which indicates a vehement Dryness of the Nerves, from a Conflux of adust Bile to the Brain. This is observed by the Author
of

Prorrhbet. 14. where he says, “ That if those
 “ who are highly delirious, are seized with
 “ Tremblings it is bad.” And a little after *Text.*
 16. he tells us, “ That phrenitic Persons, drink-
 “ ing little, and affected with the least Noise, are
 “ subject to a Trembling.” And *Text.* 19. he
 observes, “ That a Delirium, attended with a
 “ Shrikeness of the Voice, and convulsive Tremb-
 “ lings of the Tongue, portends a high Phrensy :
 “ In this Case a Hardness and Asperity are pern-
 “ cious.” And *Galen*, on *Text.* 20. remarks,
 “ That the Trembling of the Tongue, in such
 “ Patients indicates a Weakness of the Faculty,
 “ and a phrenitical Disorder of Mind.” Hence
 in his Comments on the *Prorrhetica*, he calls them
 tremulous Phrensies, which proceed from the Fa-
 culty being almost extinct, and are observed to be
 attended with Silence; for three Symptoms are the
 usual Attendants of an increasing Phrensy; an ecsta-
 tical Silence, a Trembling under a very high Phrensy,
 and Convulsions at the Approach of Death. Mortal
 Tremblings succeed burning Fevers, or vehement
 Madness, from adust Bile, which we just now called
Ferinam & Melancholicam: But Tremblings preced-
 ing or attending Deliriums, though there are none
 of them good, excepting such as are critical, do not
 always portend Death; but are sometimes, as well as
 Convulsions, removed by a supervening Fever.
 Tremblings, therefore, are only observed to be mor-
 tal, when coming upon a Delirium or Madness; and
 many, at the Beginning of a Distemper, are seized
 with a Trembling, who do not die. Of this we have an
 Instance in *Pythio*, 3. *Epidem. Ægr.* 1. Nor are
 Tremblings fatal Prognostics in all Deliriums, but
 only in violent Ones, according to *Coac. Prænot.* 93.
 “ In a violent Phrensy, supervening Tremblings
 “ are fatal;” and *Galen* justly observes, *Com.* 1.
 in *Prorrhb.* that not all, but the most violent Phren-
 sies terminate in Tremblings. However these
 Tremb-

Tremblings are not, like convulsions, inseparable from those in a Phrensy, since there are many phrenitic Persons who are never affected with them ; but they are consequent upon these vehement and furious Phrensies, in which the Strength is exhausted by much waking and motion, and the Nerves beyond Measure dried and hardened. Wherefore this Sort of Trembling, as well as those fierce and outrageous Phrensies, which are the Cause of them, are seldom observed ; whereas all phrenitic Patients are seized with Convulsions before their Death, and all Convulsions, accessory to a Delirium, and excited by a Dryness of the nervous Parts, are mortal ; so that we may safely affirm, that all mortal Phrensies terminate in Convulsions ; but that they are terminated in Tremblings, as it is asserted 1. *Prorrhēt.* 9. *Galen*, in 1. *Epid. Ægr.* 4. censures as false. That they end in Convulsions and Death, is confirmed by *Hippocrates* in many Instances, particularly the Wife of *Philinus*, 1. *Epid. Ægr.* 4. and the phrenitic Person, 3. *Epid. Stat. pest. Ægr.* 4. of whom he says, “ That the second
“ Day, in the Morning, he was speechless, had an
“ acute Fever, and Sweats, without Intermission ;
“ had Palpitations over all his Body ; and at
“ Night Convulsions. On the third Day all the
“ Symptoms were exasperated ; and on the fourth
“ Day he died.” And of the Woman of *Cyzicus*, *Epidem. L.* 3. *Ægr.* 14. he tells us, “ That
“ on the fourteenth Day she was much afflicted
“ with Convulsions, her extreme Parts were cold,
“ she was quite delirious, had a Suppression
“ of Urine, and died.” *Galen*, also, *Method. Med. L.* 12. *Cap.* 8. speaking of Convulsions proceeding from an immoderate Dryness of the Nerves, tells us, “ That they are consequent upon the most mortal Kind of Phrensy ; and he
“ never knew or heard of any one who recovered,

“ when affected with them.” And, in the fifth Book of the *Epidemics*, ascribed to *Hippocrates*, *Text.* 84. we read, that the Maid Servant of *Conon*, labouring under a Phrensy, was taken with Convulsions, become speechless on the fortieth Day of her Illness, and ten Days before her Death. There is also a Kind of Palpitation near akin to Convulsions, which some call a convulsive Trembling, others a spurious Convulsion, others a Sultation; in which there is a Subfultus of the Parts under the Hand, when touched as if they were vellicated by some pungent Humour or Vapour, the Nerves shrinking back, and retracting themselves from the painful Sensation; such is the Palpitation of Fishes on dry Land. These Palpitations when consequent on a high Delirium, are no less mortal than Tremblings and Convulsions. But we are to make a Distinction in this Case, because these Palpitations, as well as Convulsions, if excited by acrimonious Juices and Vapours, may not always be mortal; for which Reason we are to consider the other concomitant and subsequent Signs, that we may form the better Judgment of the Event. Another Symptom, therefore, which we are to observe, is virulent Vomitings, in which adust, æruginous, or black Bile is discharged, as we are informed by *Hippocrates*, *Lib.* 1. *Epid.* *Seç.* 2. where he observes, in his second State, or Catastasis of the Seasons, that, of those who laboured under a Phrensy, succeeded by Convulsions, and virulent Vomitings, some died suddenly. With such Vomitings was *Philistes*, labouring under a mortal Phrensy, molested, *Lib.* 3. *Epid.* *Ægr.* 2. Gesticulations of the Hand are, also, a Symptom attending a Phrensy, when fatal, according to the Judgment of *Hippocrates*, *Lib.* 2. *Prognostic.* Where he says, “ That as to Gesticulations of the Hands, “ we are to know, that in an acute Fever, Phren-

“ sy

“ fy, Peripneumony, or Cephalagia, to wave the
 “ Hands before the Face, to seem to hunt after
 “ Flies, to pick Straws, or pull Threads out of
 “ Clothes, or Motes out of the Wall, are all bad
 “ and mortal Signs.” Such were those observed
 in the Wife of *Dealces*, before mentioned. A
 Discharge of Blood, by Drops, from the Nose, is
 another Symptom supervening on a Delirium,
 whose Event is fatal: For, *Galen, Com. 3. in*
Prorrhēt. Text. 49. Asserts, that such an Evacuati-
 on not only implies some Difficulty in the Case, as
 the Author of the *Prorrhētica* pronounces it,
 when attended with Deafness and Listlessness; but
 is a very bad Sign, and, if accompanied with o-
 thers which indicate the Brain to be affected, is a
 mortal Prognostic.

White, aqueous and lucid Urine also, with
 white Fœces, are very pernicious Signs in Phren-
 sies, according to *Hippocrates, Sect. 4. Aph. 7.* on
 which *Galen* says, “ I never knew any one, whose
 “ Urine answered that Description, recover.” A-
 gain, “ Involuntary Emissions of Urine are of perni-
 “ cious Signification, as we are told in the 1 *Prorrh-*
 “ *bet.* as are also white Excretions, *ibid. 13.*” It
 seems also peculiar to the worst Kinds of Phrensies,
 that though the Tongue be parched with Heat, the
 Patient feels no Thirst, or at least drinks but very
 little; which are bad Signs, *ibid. 16.* Among fa-
 tal Deliriums are those which are concern’d about
 the necessary Actions of Life, according to the
 Author of the *Coac. Præfag. 98.* who pronounces
 Deliriums about Necessaries, to be of the worst
 Kind; and, if encreased to an extraordinary Degree,
 mortal. Such are those Deliriums, in which the Pa-
 tients abhor Meat and Drink, though their
 Tongue be parched and dried with Heat. Those
 Deliriums are also fatal, in which the Patients un-
 dergo frequent and remarkable Alterations. Thus,

1. *Prorrhbet.* “ A Phrensy mild in the Beginning
 “ but often changing, prognosticates a bad Event.”
 Now there are two Ways of Mutation, or Chang-
 ing, one from a good to a bad State; the other
 from one bad Symptom to another. To this Pur-
 pose we are told, *Coac. Prænot.* 101. “ That
 “ frequent Mutations in a Phrensy, are a bad
 “ Sign, and shew a Disposition to Convulsions.”
 For, certainly, such a Variety of Changes signifies
 either a Redundance of Humours, or that the
 Brain labours under a Multiplicity of Affections;
 as when the Patient lies for a long Time quiet,
 silent, and sad, and, all on a sudden, becomes
 talkative, laughing, and restless; as *Hippocrates*
 observed of the Wife of *Dealcæ* before mentioned.
 “ At the Beginning, he says, she was covered up,
 “ and lay continually silent; she caught at the
 “ Hairs of the Bed-cloaths, and pluck’d and
 “ scratched; now she wept, then she laughed,
 “ but did not sleep.” And at the End of the
 Relation, “ She was continually covered, and was
 “ either full of Talk, or perpetually silent.” All De-
 liriums, proceeding from Weakness, were thought,
 by *Galen*, mortal, so as that none ever recovered
 of them, as appears by his Comment on the first
 of the *Prorrhbetica*: For all phrenitic Disorders re-
 quire a considerable Degree of Strength in the Pa-
 tient, agreeably to what we read, *Coac. Præfag.*
 100. “ A Delirium seizing a Person before de-
 “ bilitated and exhausted, threatens the worst E-
 “ vents.” Deliriums in the Beginning of a Disease,
 are also justly formidable, as giving Suspicion of a
 Phrensy; for whatever of this Nature, appears
 without Signs of Concoction (which is the Thing
 to be regarded in the Beginning of any Disorder)
 shews the Patient to be in a very bad State, as we
 are taught by *Galen*, in his first Book of Crises.
 To proceed with our Judgment on those Signs or

Symptoms which appear with a Delirium, or are excited afterward ; bad Signs appearing, together with a Delirium seem to threaten Death ; but mortal Signs not only Death with Certainty, but also, that it is near at hand. Among the principal bad Symptoms, a total Privation of Sleep, or such Sleep as excites, increases, or not in the least alleviates a Delirium, is a very formidable Symptom in the Opinion of *Hippocrates* and *Galen*. So, also, to sleep with the Mouth constantly open, in a Delirium, is a fatal Sign. *Hippoc. Progn.* and 2. *Seet. Aph.* 1. 3. An extreme Drowsiness or lethargic Affection, after perpetual Watchings, from a Refrigeration of the Brain, or decay of Strength, is mortal, according to the Observation of *Hippocrates*, *Lib.* 3. *Epid. Stat. Pest.* where he says, “ None of those
 “ who had a Phrensy were disordered to a vehement Degree of Madness, as is usual in other
 “ Cases, but sunk under a Cataphora, or Lethargy.” But sometimes these Affections appear as critical or significant of a Crisis, and are known to be so by the Signs proper to a Crisis. To proceed : A Delirium, accompanied with a remarkable Forgetfulness, Listlessness, and Stupidity, is an evident prognostic of Death, *Galen*, in *Prorrhbet. Com.* 2. *Text.* 30. since for a Person not to know his familiar Acquaintance, or not to remember past Facts, shews a Refrigeration of the Brain, which, consequently, upon a hot Affection, by which the Delirium was excited, can prognosticate nothing but Death, as was before observed. If, with the before mentioned Symptoms, a Rigor, or Coldness is joined, the Death of the Patient is inevitable ; according to *Galen* in *Prorrhbet.* Of the same Signification is Stupidity ; for, in the Opinion of *Galen*, in *Prorrhbet. Text.* 1. they also are to be accounted Phrenetic, who, being affected with a Coma, have not the Use of Reason, but talk in a delirious Manner ; and, when they are awakened and

roused by the Attendants, appear as if they were stupified: For a delirious Patient not to see, is a most fatal Sign, and shews Death not to be far off. Eyes, also, avoiding the Light, involuntarily Weeping, distorted, one bigger than another, the White turned Red, or the Eyes replete with Blood, in the same Case, are mortal Signs, as we are taught by *Hippocrates* in 1. *Text.* 14. 33. *Prognost.* The Face of a fiery Colour or well coloured, but of a ghastly Aspect, portends also a bad Event. 1. *Prorrhbet.* 49. 67. Violent and continual Pains of the Head and Viscera, are bad Signs; as may be collected from *Aph.* 65. *Seet.* 4. A Heaviness, Coldness, or Lividness of the whole Body, or of the Hands and Feet, are no less to be dreaded; as appears from *Hippocrates* in *Prognost.* where, and in the *Prorrhb. Coac.* and *Aphor.* he also passes the same Judgment on a Loss of Voice, the Silence of the Patient, a shrill Voice, a Tongue parched and dry, without any Manner of Thirst, an unusual grinding of the Teeth, Convulsions, Palpitations, Shiverings, Rigor, Tremblings, Coldness of the extreme Parts, and frequent Alterations in those Parts. Of no less mortal Signification, are Restlessness, Anxiety, Difficulty of breathing, a loathing of all Food, and an Aversion to Drink, virulent Vomitings, cold Sweats about the Neck and Scapulæ, and continual Sweats over all the Body, which Physicians call *Desudations*. Blood flowing by Drops from the Nose, white aqueous and pellucid Urine, white Stools, and a Discharge of great Quantities of pituitous and bilious Crudities, without alleviating the Delirium. Abscesses diverted inwards, Exanthemata, or other Pustules and Efflorescences on the Skin, vanishing without a manifest Cause, or Pains arising in the ignoble Parts, and speedily ceasing: If many, or but a few, of these Symptoms accompany a Delirium, especially of the phrenetic Sort, they prognosticate Death. They por-

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tend

tend the same Event when consequent upon a Delirium; and more especially when it is succeeded by Tremblings, Convulsions, Hiccoughs, loss of Voice, with a Discharge of white, clear, and pelucid Urine, such as happen'd to *Silenius* on the fifth Day. 1. *Epid. Ægr.* 2. But the most certain of all mortal Prognostics, supervening upon a Delirium, are an extreme Lowness of the Pulse, a bad Respiration, a total Loss of Appetite, and an Abhorrence of all Food, with no Sense of Thirst, tho' the Tongue be parch'd with Heat and Dryness. And indeed, these three last Symptoms, that is, an extreme Lowness of the Pulse, an Abhorrence of Meat and Drink, and a bad Respiration, are of great Moment, in all Diseases, for predicting Death, and especially if accompanied with some of the beforementioned Signs, which the more they are in Number or Consideration the more certain and speedy is the fatal Event which they portend. So that, above all the beforemention'd Signs these three last named, tho' accompanied with many other good or ambiguous Signs, are of the greater Moment for predicting the Death of the Patient; as the contrary Signs to these, which are, a high Pulse, a good Respiration, and a laudable Appetite, though accompanied with many pernicious and threatening Symptoms, are of great Importance towards prognosticating a happy Event to the Disease; as *Galen* has well observ'd, in the Case of *Heropytus* before-mentioned.

C H A P. VI.

What Silliness and Forgetfulness signify in Diseases.

THAT Silliness and Forgetfulness, Disorders of the principal Faculty, which resides in the Brain

Brain, and comprehends Reason and Memory, arise from one common Cause, We are inform'd by *Galen* in *Lib. 1. de Symptom. Causis, Cap. 7.* These Symptoms or Disorders generally appear together, tho' sometimes they are separate, accordingly as the particular Parts of the Brain, in which these two Powers reside and are exercis'd, are injur'd. When Silliness and Oblivion appear together, *Galen* in *Lib. 3. de Locis. Affect. Cap. 18.* calls the Disorder Folly, which is a Sign of a great Recess of the Brain from all natural Temperament, especially in Persons of a quick Genius and strong Memory, since the Symptoms denote a Refrigeration of the Brain, and proceed from its cold Intemperature, which in his *Prorrhbet.* he expresses in the following Manner. " 'Tis certain that their not knowing
 " their Acquaintances, and their forgetting what
 " has past, is owing to the Refrigeration of their
 " Brains," for a Refrigeration of the Brain as we are inform'd by *Galen* in *Lib. 3. de Locis. Affect. Cap. 5.* renders the animal Actions torpid and unfit for the Purposes of Memory and Ratiocination. Hence when the Images or Representations of Things, are with Difficulty convey'd to the Imagination and reasoning Principle, it is not to be wonder'd at that the Patients should be forgetful of what is past, and become foolish and silly, because the animal Spirits are render'd torpid by Cold: These Symptoms as *Galen* in *Lib. 2. de Symptom. Causis. Cap. 7.* informs us, frequently proceed from a cold and pituitous Humour; which he also seems to affirm in *Lib. Artis Medicinalis* where he says, that the Firmness of the Substance of the Brain denotes a strong Memory, whilst its flacid State indicates a weak Memory. Persons also become silly and forgetful by a Refrigeration and Exsiccation of the Brain; for *Galen* in *Lib. 3. de Locis affectis Cap. 5.* informs us, that some Persons have had their Reason and Memory impair'd by much Study,

constant Watching, or great Fatigue. But an Exsiccation of the Brain by Fatigue produces a Delirium, accompanied with oblivion, but not Foolishness, which is rather excited by Humidity than Driness, by means of which the Genius is rendered brighter, as we observe in melancholic Patients. And the Author of *Prorrhbet.* in *Lib. 1. Cap. 5.* informs us, that phrenitic Patients have very remarkable and vivid Dreams, because their Brain is dry. Stupidity therefore and Forgetfulness, are in Persons as yet not sick to be dreaded as the ungrateful Forerunners of some violent Diseases, especially, if these two Symptoms appear together. In acute Diseases, when wise Persons appear foolish, or forget those with whom they were intimate during Health, it is a very bad Symptom, if it proceeds not from a Delirium, but from a Loss of Reason and Memory, or an Extinction of the animal Faculty, which may be known from the Want of Strength and other fatal Signs. Thus the Author of *Prorrhbet. Lib. 1. Cap. 64.* tells us, “ That Stupidity accompanied with a Rigor, is bad, as also Oblivion or Forgetfulness.” And *Galen* in *Comment.* tells us, “ That Stupidity and Oblivion accompanied with a Rigor, indicate that the native Heat is subdu’d and stifled by a symptomatic Coldness.” And *Hippocrates* in *Epid. Lib. 3.* mentions Oblivion, Languor and defect of Voice, about the Accessions, as bad Signs : These are also specified among the fatal Signs, by *Galen* in *Comment. 3. Prorrhbet. Text. 37.* But in acute Disorders, Oblivion arising from a Refrigeration of the Brain, after a violent Heat, is always a fatal Sign ; and as we have before observed, indicates that the native Heat is over-power’d. That Oblivion also, which lasts from the Beginning to the End of the Disease, with other bad Signs, is fatal, especially in phrenitic Patients. Thus *Hippocrates* in *Epid. Lib. 3. Ægr. 13.* When mentioning *Appollonius*,
tells

tells us, “ That his Extremities were every where
 “ Cold, he was somewhat delirious, and forgot
 “ every Thing he said.” But by a Delirium
 some Persons are render’d forgetful, which Symptom
 is not very dangerous, provided the Delirium
 with which the Oblivion appears, is not of the
 mortal Kind, the Method of distinguishing which
 from others we have before specified. When such
 Persons are by no Means forgetful, yet from the
 Delirium, they seem not to remember what has
 happened, and a like Disorder may be observ’d in
 some of the Actions of other Faculties, as when
 some Persons imagine they see Flies and Atoms be-
 fore their Eyes, which they endeavour to gather
 with their Hands, or when delirious Patients for-
 get to respire, to drink when they are very dry, to
 make Water, or do any other Thing of a similar
 Nature. Some Patients also frequently become
 suddenly stupid and forgetful, when the Blood is
 critically convey’d into the Head, and these Sym-
 toms, at that Time, indicate a future Crisis, which
 may also be prognosticated from other critical
 Signs. Oblivion is also sometimes produc’d by
 a Collection of pituitous Humours in the Brain, as
 in comatous and lethargic Patients. Some also, af-
 ter the Cure of the most violent Diseases, are seiz’d
 with Oblivion, which as *Thucydides* informs us, was
 the Fate of many who surviv’d the Pestilence.

C H A P. VII.

Prognostics taken from the external Senses.

WE have already considered how, from the in-
 ternal Senses, the Weakness or Strength of
 the animal Faculty may be discover’d, and how
 from these, Death or Recovery may be prognosti-
 cated, so that we now come to treat of the external
 Senses,

Senses, for an accurate Knowledge and Observation of these, which are Sight, Hearing, Smelling, Tasting, and Touching, conduce much to form Prognostics with respect to the Events of Diseases, since in acute Disorders these in their natural State are generally of great moment in prognosticating Recovery. And 'tis reasonable it should be so, since when these are in their due and natural Condition, they indicate the Soundness of the Brain and other Parts, by which the Strength of the animal Faculty is discover'd; for when the Brain and animal Faculty are injur'd, either all the Senses or some of them, or at least one of them must be disorder'd, for at that Time the Patient must necessarily either not see or hear in his usual Manner, have some Fault in his Smelling or Tasting, or have his Sense of Touching vitiated. But it is not necessary, that when all the Senses are in their natural Condition, Recovery should always ensue. Since in many acute Diseases, where the Brain is not injured, tho' other Viscera are affected, neither the Actions of the external nor of the internal Senses are duly perform'd. But in fatal and mortal Diseases, all these Actions are not observ'd, sound and unimpair'd, thro' the whole Course of the Disease; for when any of the principal Viscera is greatly affected, the Disorder is also necessarily communicated to the Brain, and in such Patients some Vitiations of the Senses are observ'd before Death; for it seems absolutely impossible that a Person can die so long as all his Senses are in their due and natural Condition. But it is a bad Sign when the Actions of the Senses are either diminish'd, or vitiated; when the Brain is injur'd, or the animal Faculty vitiated, unless the Actions of the Senses should be vitiated, by the commotion of some future Crises, and in this Case, as they are critical Signs, they prognosticate a salutary Crisis, and are good;

but

but of these we shall afterwards treat more particularly. The Case is not very dangerous when the Brain is neither injur'd nor the animal Faculty vitiated, but only the Instruments of the Senses; as when for Instance, the Patients cannot see or hear on Account of an Obstruction of the optic or auditory Nerves by some gross Humour; but when in acute Diseases the Senses, from any Fault of the Brain, or of the animal Faculty, do not duly perform their Actions, they prognosticate Death; especially if these Actions are abolished, or appear with want of Strength, for in this case Recovery is absolutely to be despair'd of. But of these we shall treat separately, that we may be able the more accurately to draw Prognostics from each particular Sense.

C H A P. VIII.

What Privation, Dimness, or Obscurity of Sight, the Appearance of splendid Objects to the Eyes, and their Inability to sustain the Light, signify in Diseases.

TIS always a bad Sign, when Patients do not see in their usual Manner, tho' sometimes nothing certain can be determin'd from it, since, sometimes, Patients have their Sight either abolish'd or vitiated thro' a Defect of the Instruments of Vision; when, for Instance, the optic Nerves are obstructed, or a Cataract arises. Besides, Sight is also sometimes abolish'd when the Instruments of Vision are injur'd by a critical Cause, or when the Patients, disturb'd by the Crisis, either see not at all, or are afflicted with a Dimness of Sight, when either a Darkness or unusal Splendor appears before their Eyes, so that they shun and abhor the Light, Thus *Hippocrates* in *Lib. 1. Coac. Præ sag. Text. 195.*
tells

tells us, “ That Deafness accompanied with a Sense
 “ of Weight in the Head, a Tension of the Hy-
 “ pocondria, and a Splendor of the Eyes indicate
 “ an Evacuation of Blood.” And *Galen* in *Lib.*
3. de Crisibus. Sect. 1. Text. 18. affirms, that an Ap-
 pearance of Lightning or Splendor before the Eyes,
 and a Dimness of Sight, denote an approaching Eru-
 tion of Blood from the Nose. But such Patients, ac-
 cording to *Galen*, shed involuntary Tears, have a Ten-
 sion of the Præcordia without Pain, and respire with
 Difficulty. Thus *Hippocrates* in *Prognost. L. 3. Text.*
35. tells us, “ That in those, who by Means of such a
 “ Fever, have a Pain of the Head, a Dimness of
 “ Sight, a Splendor before the Eyes, and on Account
 “ of the Pain of the Stomach, a Tension about
 “ the right or left Illium, tho’ without Pain and
 “ Inflammation, an Eruption of Blood is to be
 “ expected from the Nose on account of excessive
 “ Vomiting.” And elsewhere in *Lib. 1. Prorr-*
het. 137. he tells us, “ that intense Pains of the Neck,
 “ and Redness of the Eyes, prognosticate Eruptions
 “ of Blood.” From these Signs *Galen* as he tells us,
 in *Lib. de Præfag. ad Posthumum. Cap. 13.* before
 many Physicians prognosticated an Eruption of
 Blood in a young Man, and “ whilst, says he, this
 “ seem’d surprizing to the Physicians, the Patient
 “ rais’d himself from the Bed with a seeming In-
 “ tention to jump out of it; and being ask’d what
 “ induc’d him to such a Conduct, since there was
 “ no apparent Motive to it, he answer’d, that he
 “ was frighted by a red Serpent which he saw
 “ crawling among the Bed-cloaths.” *Galen* adds,
 that he observ’d a Redness in the right Side of his
 Nose, as far as the Cheek-Bone. A Redness of
 the Eyes accompanied with a Pain of the Head, as
 we are told in *Coac. Prædict. Sect. 1. Text. 17.* prog-
 nosticates an Eruption of Blood from the Nostrils.
 According to *Galen*, Vertigoes, accompanied with
 Dimness

Dimness of Sight, an Agitation of the inferior Lip, a copious Discharge of Saliva, an Irritation of the Mouth of the Stomach, and a Pain of the Head, prognosticate a future Vomiting. Thus *Hippocrates* in 3 *Prog. Sect.* 30. tells us, “ That in
 “ such Fevers, as are not of a dangerous Nature, a
 “ Dimness of Sight indicates a bilious Vomiting.” To the same Purpose, *Galen* in *Lib.* 3. *de Crisibus.* says, “ That a Darkness is observ’d before the Pa-
 “ tients Eyes, they blink, are vertiginous, and
 “ afflicted with an Head-ach, because Vapours are
 “ rais’d from the bilious Humours, and the
 “ Nerves by that Means drawn into consent.” But these Symptoms of the Sight appear with the Signs of Concoction, and are accompanied with the Strength of the Patient, if the Crisis tends to a Recovery : And without the Signs of Concoction a Crisis either does not happen at all, or if it does, it is of a bad Kind. But it is observ’d to be an highly fatal Sign, when after any Crisis, the Patient either does not see at all, has a Dimness of Sight, or a Sparkling before his Eyes, or cannot bear the Light, especially when a bad Evacuation succeeds, such as a dropping of Blood from the Nose, a cold Sweat of the Forehead, Temples and Neck, a continual Sweat of the whole Body, Virulent Vomitings and other similar Evacuations. As also when exanthematous Eruptions behind the Ears, or on any other ignoble Parts of the Body, immediately return, or when Pains begun in the Legs soon cease : But if the Force, especially of the vital Kind, is very weak, which may be known from the Languor of the Pulse, Death is not far off. Thus *Hippocrates* in *Coac. Præfag. Text.* 150. tells us, “ That if in chronical Diseases, small Tumors near
 “ the Ears are succeeded by a Discharge of Blood
 “ from the Nose and a Dimness of Sight, it is a
 “ mortal Sign.” Patients are before their Death
 depriv’d

depriv'd of Sight, when the animal Faculty is extinguished, which is denoted by the Abolition of the Actions of the other Faculties; especially when the Pulse is languid, the Respiration bad, and the Appetite both for Meat and Drink lost. If under these Symptoms the Patients are depriv'd of Sight, they will soon die, as we are inform'd by *Hippocrates*, in *Seet. 4. Aph. 49.* and in *2 Coac. Præfag. Text. 72.* we are told, “ That after the Strength is impair'd, if the Patient either does not see or hear, “ or has his Lips, Eyes, or Nose distorted, it is “ a mortal Sign.” But we now proceed to consider the Prognostics drawn from Hearing.

C H A P. IX.

Of Deafness in acute Diseases.

DEAFNESS, or a Ringing of the Ears, happening from a Change of the Actions of Hearing, are of great Importance in prognosticating the Fates of Patients, but especially Deafness, which, when alone, is never accounted a good Sign, since according to *Galen* in *1. Prorrhætic*, it perpetually denotes either that the Head is injur'd, or which is worse, that the sensitive Faculty is sometimes extinguished. *Galen* in *1. Prorrhætic. 32.* informs us that Deafness happens from a certain Humour free from Malignity, infarcted or impacted in the auditory Passages, and some times from an Extinction of the Faculty, which we sometimes observe in acute and violent Disorders. But tho' *Galen* asserts, that the Deafness arising from an Obstruction of the auditory Passages, has nothing of a malignant Nature in it; yet it is always bad in acute Diseases, unless when it is excited by a critical Commotion, for such a Deafness, as well as Convulsions, Deliriums,

riums, Comas, Watchings, Anxieties, Pains
 and other bad Symptoms, sometimes excited in
 the Body by a critical Perturbation, prognosticates
 some salutary Evacuation, and generally indicates
 a Crisis. Thus *Hippocrates* in *Prorrhet Lib. 1.*
Text. 147. tells us, “ That a Tension of the Hy-
 “ pochondria, accompanied with a Heaviness of
 “ the Head and Deafness, which fatigue the Pa-
 “ tient, prognosticate a Discharge of Blood.” But
 Deafness is more infallibly of an indicating Nature,
 when it is continual and in Conjunction with other cri-
 tical Signs ; such as that mention’d by *Hippocrates*
 in *Lib. 3. Epid. Ægr. 7.* in the young Woman of
Abdera, whose Deafness was protracted from the
 eighth till the seventeenth Day ; on which she had
 a copious Discharge of Blood from the Nose, and
 as the Deafness did not then cease, it denoted the
 former Crisis to be imperfect, and prognosticated
 another for the Termination of the Disease, which
 afterwards followed on the twentieth Day, by a rei-
 terated Eruption of Blood, Sweat, and a Transla-
 tion of the peccant Humour to the Feet. Neither
 by these Evacuations were the Causes of this Fever
 totally remov’d, for on the twenty-fourth Day, the
 Deafness, together with other Symptoms, return’d,
 and prov’d the Forerunner of a perfect Crisis,
 which happen’d on the twenty-seventh. We shall
 subjoin the History of this Patient as related in
Lib. 3. Epid. Text. 78. in the following Manner,
 “ On the eighth Day she was seized with a Deaf-
 “ ness, the Fever was acute, and her Sleep restless,
 “ she was seiz’d with an Horror but retain’d the Use
 “ of Reason, her Urine was the same as before.
 “ On the Ninth, and some succeeding Days, there
 “ was no Change, and the Deafness remain’d. On
 “ the Fourteenth, her Mind was disorder’d, but
 “ the Fever alleviated. On the Seventeenth she
 “ had a copious Discharge from the Nose, and her
 “ Deafness

“ Deafness was somewhat abated. On the subse-
 “ quent Days she was afflicted with a Loathing of
 “ Food, Deafness and a Delirium. On the Twen-
 “ tieth, she was seized with a Pain of the Feet, and
 “ the Deafness and Delirium left her, she had some
 “ Eruption from the Nose, sweated and was freed
 “ from the Fever. On the Twenty-fourth the Deaf-
 “ ness return’d, her Feet were continually painful
 “ and she became Delirious. On the Twenty-
 “ seventh she sweated much, and was freed both
 “ from her Fever and Deafness.” Sometimes Ab-
 scesses behind the Ears prognosticate future Deaf-
 ness, especially when the Disease is supported by
 a thick and cold Humour. Thus the Author of
 the *Prorrhēt. Lib. 1. Text. 195.* tells us, “ That in
 “ deaf Persons the parotid Glands are tender, es-
 “ pecially if the Patient is afflicted with a Loathing
 “ of Food, or is comatous.” And *ibid. Text. 168.*
 he tells us, “ That in Head-achs, a Coma and
 “ Deafness produce Abscesses behind the Ears.”
 But we ought to distinguish this laudable and cri-
 tical from the bad and symptomatic Deafness, by
 the Signs of Concoction and Crudity, for with the
 latter there appears no Sign of Concoction, where-
 as with the former, the Concoction is observed in
 the Excrements, as is mentioned by *Galen* in the
 History of the young Woman of *Abdera*. But of
 all other Deafnesses, the best is that which is
 terminated critically, and is succeeded by a
 laudable Evacuation. Thus *Hippocrates*, in *Seēt.*
4. Aph. 60. tells us, “ That Deafness, occasioned by
 “ a Fever is cur’d by a supervening Discharge of
 “ Blood from the Nose, or by a Flux of the Belly.”
 And in *Aph. 28.* of the same *Seēt.* he tells us,
 “ That the Evacuation of bilious Excrements is
 “ terminated by a supervening Deafness, and those
 “ who are afflicted with Deafness, are cur’d by a dis-
 “ charge of bilious Excrements,” or when the Hu-
 VOL. I. L “ mours

mours are translated to some of the ignoble Parts, which is indicated by the Pains produc'd in them, since these Pains are of the laudable and critical Kind ; so that 'tis always a good Sign when Deafness is remov'd by these Pains, as was observ'd in the young Woman of *Abdera*. Hitherto we have considered these Deafnesses, which prognosticate Recovery : But as we have already observ'd, Deafness is always bad, since, according to *Galen*, it indicates that the Brain is injur'd, but 'tis always mortal when it proceeds from an Extinction of the Faculty. Thus *Hippocrates*, in *Seet. 4. Aph. 49.* tells us, “ That in continual Fevers, after the “ Strength is exhausted, if the Patient either does not “ see or hear, Death is at Hand.” This Extinction of the Faculty is known first from the Languor of the other Faculties and also, because, together with such a Deafness, some other fatal Sign must necessarily appear, which often happens in acute and violent Diseases, as we are inform'd by the Author of *Prorrhbet. in Lib. 1. Text. 33.* That Deafness is also mortal, which appears after bad critical Evacuations, since such Evacuations are among the critical Signs, which do not terminate the Disease, but prove mortal ; for if these Evacuations, which ought to afford Relief, instead of assisting do harm, they prove mortal, as we are inform'd by *Galen* in *Prorrhbet. 3. Text. 35.* When therefore, Patients instead of being reliev'd, are rather injur'd by their Evacuations ; when for Instance, they render them blind, deaf, incapable of Sleep or Delirious, it is undoubtedly a mortal Sign. Thus in *3. Prorrhbet. Lib. 1. Text. 141.* we are told, “ That a small “ Discharge from the Nose, accompanied with “ Deafness and Torpor, is a difficult or dubious “ Sign.” But *Galen* in his Comment on this Place not only calls this Discharge of Blood from the Nose, accompanied with Deafness, dubious, but also

pronounces it mortal, since Deafness is mortal, accompanied with any Evacuation. Thus Deafness, in an acute Fever, appearing after an Evacuation is generally mortal, provided it does not arise from a Plethora, as it was in the Case of *Horophon*, mentioned in *Epid. Lib. 1. Ægr. 3.* Tho' this Patient, as *Galen* observes, was in the Beginning thought irrecoverable from other Signs, yet contrary to all Expectations he surviv'd the Disorder: It is also a mortal Sign, when such an Evacuation succeeds, as *Hippocrates* observ'd in *Philistas*, of whom in *Epid. 3. Ægr. 4.* he tells us, " That on
 " the first Day, he vomited a small Quantity of
 " yellow billous Matter, and afterwards a virulent Matter, he had copious Stools, and pass'd
 " the Night in an uneasy Manner. On the Day
 " following he was seiz'd with Deafness and an
 " acute Fever, his right Hypochondrium was tense
 " and drawn inwards, his Urine was thin and pel-
 " lucid, and he died on the fifth Day." But, if besides the subsequent Evacuations, other bad Signs also appear along with the Deafness; the Death of the Patient may be the more infallibly prognosticated. Thus in *1. Coac. Præfag. Text. 197.* we are told, " That it is very bad, when the Patient
 " is excessively deaf, trembles when he lays hold of
 " any Thing, is seiz'd with a Palsy of the Tongue
 " or becomes torpid." This is afterwards more clearly explain'd in *Coac. Præfag. 176.* in the following Manner. " Those who have a Pain of the
 " Head accompanied with Deafness, a trembling
 " of the Hands, a Pain in the Neck, a discharge
 " of black condens'd Urine, and a vomiting of
 " black Matter, are in danger of Dying." This Deafness, as we have already observ'd, appear'd with other mortal Signs in *Philista*; just when he was about to die. But that Deafness is of all others the most fatal, which happens when the Strength is greatly exhausted.

exhausted. Thus in 5. *Coac. Præſag. Text.* 72. we are told, “ That when the Strength is exhausted, “ it is a mortal Sign, when the Patient either does “ not ſee or hear.” There are ſome Kinds of Deafneſs, which are alſo the Prognostics of a Delirium or Phrenitis. Thus in *Lib. 1. Prorrhæ.* 10. we are told, “ That thoſe who in Head-achs “ have æruginous Vomitings, and are afflicted with “ Watchings and Deafneſs, ſoon become mad.” But theſe Kinds of Deafneſs, as we have before obſerv’d, are only mortal in ſo far as they are the Forerunners of a fatal Phrenitis; with reſpect to theſe we are told, in *Text.* 32. “ That Deafneſs and “ red Urine, without any Sediment, prognosticate “ a Delirium.” *Galen* alſo in the ſame Book, in acute and violent Diſeaſes, reckons Deafneſs among the Signs of an approaching Phrenitis: And the Author of *Coac. Præſag.* in 1 *Prorrhæ.* 18. affirms, “ That Deafneſs in acute Fevers prognosticates “ Madneſs.” This Deafneſs, therefore, which prognosticates a Delirium, is to be judg’d of, in the ſame Manner, as Deliriums are. But we now proceed to conſider Prognostics drawn from a ringing of the Ears in acute Diſeaſes.

C H A P. X.

Of a Ringing of the Ears in acute Diſeaſes.

A RINGING of the Ears often appears in acute Diſeaſes, and ſometimes the Patients are ſo delirious, and their Imaginations ſo much vitiated, that they complain of a Ringing of the Ears when they are not affected with that Symptom, Hence ſome Patients order the Muſicians they imagine they hear, to be removed. But of ſuch Patients we do not now treat, having already conſider’d them, when taking a View of the Prognostics

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tics drawn from a Delirium. These Ringings of the Ears, receive different Names, according to the various Modulations of the Sound, or Noise. Thus some of them are called *Bombi*, from their resembling the Noise made by Bees; some of them *Tinnitus*, or Ringing, from the Resemblance they bear to the interrupted Noise of ringing Bells; some of them *Trismi*, from their Affinity to the murmuring Kind of Noise produc'd by the gentle Discharge of a Flatulence into the Air; and some of them *Jebi*, because they resemble some considerable Noise. *Galen* in *Lib. 1. Prorrhēt.* is of Opinion, that in Fevers such Noises of the Ears, arise either from a flatulent Spirit, produc'd by the Inflammation of the Brain; a Redundance of Moisture in the Head; or from a continual acute Fever excited in the bilious Matter, and conveying itself to the auditory Passages. But such Noises do not always proceed from these Causes, since they are sometimes produc'd by thin Humours convey'd to the Head and auditory Passages. So that a ringing of this Kind, is a Symptom of a Disorder, produc'd in the Brain by a thin Humour; or from a Commotion, or Agitation of the Blood, or Bile which cannot be evacuated, so that 'tis not to be wonder'd at, if such Sounds, Ringings, and murmuring Noises frequently precede Eruptions of Blood from the Nose; for these Noises proceed from an Agitation and Commotion of the Blood, convey'd to the auditory Passages, and not finding a Vent, but not from Flatulency, since if they did, they could never produce Eruptions of Blood from the Nose. This also seems to be insinuated by *Galen*, when in *Lib. 2. Prorrhēt.* he affirms. “ That Humours ascending into the Head, produce not only a Delirium, but also Noises of the “ Ears.” Such Noises, in acute Fevers, principally denote two Things, the first of which is a

Delirium, frequently of the phrenitic Kind, especially when they proceed from Humours ascending into the Head, and when such Sounds appear with the Signs of Crudity, not on the critical Day, and when the Patient's Strength is exhausted, they prognosticate a mortal Phrenitis. This, perhaps, was meant by the Author of the *Coac. Præfag.* when in *Lib. 1. Coac. Præfag. Text. 193.* he tells us, " That the *Bombus*, or humming Noise, resembling that of Bees, and a Ringing of the Ears " are mortal in acute Diseases." But this only holds true with Respect to a permanent Ringing, but not with Respect to that which forthwith ceases, and which in Fevers is not to be greatly dreaded according to *Galen*, in *Lib. 3. de Composit. Medicam, Cap. 1.* But continual Ringings of the Ears are to be dreaded, since they prognosticate either a subsequent Delirium, or an Eruption of Blood from the Nose. Such Noises in the Beginning of the Disease, denote a Delirium; and when they happen after a previous Disease, when the Humours are crude, they prognosticate a phrenitic Delirium, when they appear with the beforementioned Signs of a Delirium and a certain Sense of Weight in the Head, especially in the Nostrils; for in such Cases, the Noises of the Ears, denote that the Head is full of Humours. By which Means a Phrenitis, generally, of the mortal Kind is produc'd, as we have elsewhere observed. Thus the Author of *Prorrhet. Lib. 1. Text. 18.* tells us, " That if in burning Fevers, a Ringing of the " Ears happens, and is accompanied with a Dim- " nefs of the Sight, and a Sense of Weight in the " Nostrils, the Patient becomes delirious and melancholic." In the Height of the Disease, Noises of the Ears often prognosticate an Eruption of Blood, which happens when the Blood ascends to the Head, and unless this Blood is evacuated from
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the Nostrils, it regurgitates to the Head and produces an Inflammation and a Delirium of the nephritic Kind. But a Ringing of the Ears arising from an ascent of Vapours into the Head, prognosticates only a simple Delirium, by the *Greeks* call'd *Paraphrenisis*, a Disorder which is not continual, but ceases in the Declensions of the Paroxysms. Critical Noises of the Ears are known by their proper Signs; since they happen on some critical Day, when the Humours are perfectly, or in a great Measure concocted; and without a considerable loss of the Patients Strength. Sometimes Noises of the Ears denote both a Delirium and an Eruption of Blood from the Nostrils. Thus in *Coac. Præfag. Text. 194.* we are told, "That a
 " Noise of the Ears, accompanied with a Dim-
 " nefs of Sight and a Sense of Weight in the
 " Nostrils, renders the Patient delirious, and
 " prognosticates a speedy Eruption of Blood from
 " the Nostrils." And in *Coac. Præfag. 131.* the Author justly observes. "That in burning Fe-
 " vers, a supervening Noise of the Ears, accom-
 " panied with a glimmering of the Eyes, and a
 " Sense of Weight in the Nostrils, prognosticates
 " a Delirium and Melancholy, unless the Blood is
 " evacuated." And this seems to be true, since, when the Blood ascends to the Head without being evacuated, a Delirium and Inflammation are excited.

Some Patients who become Delirious in Consequence of a disorder'd Imagination, think they hear not only Noises of the Ears, but also other Sounds, and for that Reason, as *Galen* observes, order the Musicians to be removed. But such Patients are to be class'd among the Number of the Delirious, and the Prognostics, with respect to their future Recovery, are to be form'd in the same Manner as in delirious Patients. But Ringings of

the Ears in chronical Diseases, or in Patients as yet not sick, generally prognosticate violent Diseases, especially when they appear with, or are succeeded by a Vertigo, a Pain or Heaviness of the Head, a Slowness of Speech, or a Torpor of the Hands. Thus the Author of *Coac. Præfag.* in *Seet. 1. Text. 161.* tells us, That Ringings of the Ears, often prognosticated an approaching Apoplexy, an Epilepsy, or a loss of Memory. And his Assertion is just, since they denote a Redundance of cold and gross Humours in the Head, from which all the foremention'd Disorders may arise, as is sufficiently known to every Physician.

C H A P. XI.

What is denoted by Fætors in Diseases, and by the Patients perceiving his Aliments, or Drink to be ill-smell'd, insipid, or ill-tasted.

IN Diseases Fætors of two different Kinds are observ'd, one proceeding from the Sick, and offending the Smell of the By-standers, and the other when the Patient perceives a disagreeable Smell in Aliments, Liquors, or Medicines exhibited to him. By-standers perceive ungrateful Smells, arising either from the Bodies, Excrements, Breath, Mouth, Nostrils, or other Parts of the Patient. *Galen*, in *Lib. 3. Epidemiorum.* affirms, That fetid Excrements are always bad, and *Hippocrates*, in *Prognost.* greatly condemns all fetid Vomitings; because, as *Galen* observes, all fetid Smells are the Signs of Putrefaction. And *Hippocrates*, in *Lib. 2. Prorrhet.* tells us, That fetid Stools of a black, or livid Colour, prognosticate Death, because according to *Galen*, they indicate an Extinction of the native Heat. But 'tis necessary

sary previously to know the different Degrees of Foetors and the Variety of Humours evacuated, which may make the Prognostic vary ; for though *Hippocrates* affirms, that all fetid and putrid Smells in Matter thrown up by Vomit, are bad ; yet they are not all Signs of Death. But only such as are highly fetid, and resemble the Smell of colliquative Stools observ'd in pestilential Fevers. But in the Height of the Disease, highly putrid and fetid Humours are critically evacuated with the Signs of Concoction. A fetid Breath is observ'd to be a very bad Sign. But of these we shall speak elsewhere, especially when we consider the fetid Smell of the Excrements. It is a bad Sign when the Aliments, Drink, and Medicines seem to have a fetid and putrid Smell, since it denotes that there is a Redundance of highly putrid Humours in the Body ; because the Smell as well as the Taste is vitiated by Vapours, convey'd from putrid Humours to the Tongue and Nostrils, or to the Brain. Thus as Philosophers assert, the Smell or Taste lodg'd within hinder the extraneous Smells and Tastes, from being receiv'd and distinguish'd. Hence when the Tongue and Nostrils are infected by a Vapour exhaling from highly putrid Humours, all Things presented either to the Taste or Smell appear putrid. Though 'tis a bad Sign when the Patient is entirely deprived of Taste, yet it does not prognosticate Death, unless it proceeds from an Extinction of the animal Faculty. The Danger therefore of such a Defect of Taste, is to be estimated from the Goodness or Badness of other Signs.

In like Manner when the Patients think every Thing offer'd them bitter, saltish or acrid, this Circumstance only denotes the Qualities of the redundant Humours ; which from Experience contribute nothing without other Signs to the Formation of Prognostics. But we now proceed to consider

sider the Prognostics, drawn from the Sense of Touch or Feeling.

C H A P. XII.

What is denoted by a Stupor, or Torpor, and a loss of the Sense of Feeling.

IN acute Diseases, some Parts of the Body often become torpid or affected with a Stupor, which is of two Kinds, and affects either the Mind or the Body. When it affects the latter, it is either total or partial. A Stupor is an obscure or diminished Sensation in the Parts affected, and for this Reason, we give the Name of stupefactive Medicines to such Substances as take away the Sensation of the Parts, but a great many others confounding a Stupor and a Torpor, affirm, that both denote a Diminution of Sensation and Motion, as happens to those who by a Compression of one of the Legs, when sitting, only recover its Motion with Difficulty some Time after, and perceive it almost destitute of Sensation. A Stupor and Torpor according to *Galen*, in *Lib. 2. Proorrhēt.* 36. proceed either from a Humectation, or Refrigeration of the Brain, or from an Injury done to that Organ by Moisture and Cold. This Coldness of the Brain is twofold, and consists either in a simple frigid Intemperies, proceeding from a cold Matter; or in an Extinction of the native Heat. Or a Stupor and Torpor, may arise from any Interception of the afflux of the Spirits to the Parts, as when the Nerves are obstructed, if it is true that they are pervious, or when they are incrassated or compressed, as when in Consequence of an Inflammation of the Kidneys, the Legs become affected with a Stupor on Account of the Compression

sion of the Nerves, by Means of the Inflammation. When therefore in the Beginning, any Part is affected with a Stupor, there is Danger lest a Palsy or Apoplexy should be produc'd: Thus in *Coac. Præfag. Text. 476.* we are told, " That unusual Torpors and Privation of Sensation denote future Apoplexies." This Circumstance is highly fatal in acute Diseases, unless it is succeeded by a violent Fever, which may both consume the Humidity and correct the Coldness of the Brain. Thus *Hippocrates* in *Seet. 5. Aph. 5.* tells us, " That if loss of Speech happens suddenly to a drunken Person, he dies convulsive, unless a Fever seize him, or his Speech returns, as soon as his drunken Fit is over."

But in order to know the Prognostics arising from a Stupor happening in any Part, we are to consult other Signs, since no sure Prognostic can be drawn from the Stupor alone. But when from a previous Disease, a Stupor arises from some Injury done to the Origin of the Nerves, it is always to be dreaded, since it either indicates an Extinction of the natural Heat, or a Conveyance of some noxious Humour to the Brain. Thus in *Coac. Præfag. Lib. 1. Seet. 1. Text. 14.* we are told, " That Torpors happening after many Rigors are of a malignant Nature." Because they proceed from an Extinction of the native Heat. *Galen*, in *Lib. 3. Epidem.* informs us, it is a fatal Sign, when the Parts are refrigerated in an intensely hot Disease: Nor perhaps is it a less dangerous Sign when noxious Humours are convey'd to the Brain, as we are told by *Galen*, in *Lib. Constit. Art. Med. Cap. 18.* This Misfortune is known from the Injury done to the Brain, since the Parts of the Head appear to be torpid and affected with a Stupor. Thus *Galen*, *Lib. 7. Aph. 14.* tells us, " That a Stupor is when the Patient neither speaks, nor performs any
" Action,

“ Action, but remains with his Eyes open and
 “ immoveable, and resembles a Person struck
 “ with dread and terror.” A Stupor of this
 Kind sometimes proceeds from a Wound, and is a
 bad Sign, according to *Hippocrates*, in *Sect.* 7.
Aph. 14. A Stupor of the Mind arises from the
 now mention’d Causes, since according to *Galen*,
 in *Aphorism. Lib.* 5. the Brain is injured. Listless-
 ness is a certain Species of a Stupor of the Mind.
 If the inferior Parts, in which the Nerves proceed
 from the Spinal Marrow, are affected with a Stupor,
 the Case is less dangerous and the Patient’s Reco-
 very is not to be despair’d of, unless it appears with
 other mortal Signs. But when the Brain is injur’d
 by a Kind of critical Ascent of the Blood to it,
 some of the superior Parts are affected with a Stu-
 por, which denotes an Eruption of Blood. Some
 of the inferior Parts are also affected with a Stupor,
 when Nature makes a critical Deposition of the
 peccant Humours towards them, which prognosti-
 cates a critical Translation of the Humours. But
 critical Translations are distinguished from such as
 are fatal, by the Signs of Concoction; the Strength
 of the Patient, his bearing the Disorder easily,
 and the Alleviation of the Disease, and its Symp-
 toms.

C H A P. XIII.

PROGNOSTICS in Acute Diseases from HEAT.

SINCE Heat, Coldness, Dryness, Humidity,
 Softness, Asperity, and Pains, have Relation
 to the Sense of Feeling, and furnish us with Signs
 and Symptoms for Prediction, as good and firm as
 any taken from other Heads, we think ourselves o-
 bliged

bliged to treat of them distinctly, with regard to our Subject of Prognostication. And here, first, we shall begin with Heat, from whence, the Observation of other Signs, not being neglected, may be drawn Prefages of Life and Death.

Heat, then, it must be observed, with Relation to Prognostics, is either mild, or tepid, or high and vehement. A mild and gentle Heat is always good, especially, if, according to *Hippocrates*, in his Book of Prognostics, it be attended with an equal Softness of the whole Body, or be like the Heat of the same Person when in Health. The Flesh of some Persons in Health is observed to be cool; of others temperately hot, of others again, hot to a pretty high Degree: Whence if the Heat of the Sick be much the same as usual in a State of Health, it is a good Sign. And hence it is, that sometimes an high and vehement Heat, and sometimes a moderate Degree of the same, or Coolness, are laudable in the Patient, on Account of their Approach to the Degree of Heat familiar to the Body whilst in Health: And the like Judgment is to be formed of the Urine, and other Excretions, which, if resembling those usually discharged in Time of Health, are esteemed good. It is best, therefore, when the Body, under a Disease suffers little or no Alteration with Respect to Heat.

Of Febrile Heat, the best Kind is what is mild, temperate, equal in all Parts of the Body, and united with a Sort of Humidity, in which it principally resembles the natural Heat, which, as *Galen*, in 2. *de Natur. Hum.* tells us, is not only temperately hot, but, also humid, in Opposition to acute and igneous, which kind of Heat is most contrary to the *Natural*. This temperate Degree of Heat will always be best, unless it happens, that we are deceived by the Malignity of the Disease: For
there

there are several malignant Distempers, attended with a mild and gentle Heat, extreamly like the natural; the Heat, in reality, being confined to the inward Parts, and not freely diffused abroad; for which Reason, this good Heat must be accompanied with an equal Softness of the whole Body, as required by *Hippocrates* in his Prognostics: “ It is best, he there says, for the whole Body to “ be equally hot and soft;” for an equal Softness distinguishes a good Heat from bad ones, since the Heat of a Patient may seem to be temperate and equal, and yet proceed from a very malignant Disorder. In such a Circumstance the State of the Sick is known, and distinguished by an unequal Softness of the Body; where, in particular, the Hypochondria are commonly observed to be hard; and the Heat is by no Means equally diffused over the whole Body, the extreme Parts for Example, being less hot than the Belly, whose Region and Contents have a more intense Degree of Heat. We conclude, therefore, that a temperate Heat, equally diffused over the Body, and accompanied with Softness, will always be a good Sign, since it is impossible for a Body, under such an equal Heat and Softness, to be fatally sick; the Union of these Properties being a sure Indication, that the Viscera are free from a Phlegmon, Obstructions, and any considerable Degree of Putrefaction.

An equal Softness of the whole Body distinguishes, also a good from a hectic Heat, which latter being sometimes observed mild and gentle to the Touch, has given Occasion to mistake the Case of an hectic Patient: But an hectic Heat is not usually attended with a Softness, but rather with a Squalidness; and an hectic Fever is not only known by this Mark, but also, by an inequality of the Heat itself: For the Fever, as *Galen*, on the Prognostics, observes, is exasperated after taking Food.

The best Heat, therefore, is what is temperate, equally diffused over the whole Body, and united with an equal Softness of the Flesh. And not only an Heat thus qualified, but even an intense and vehement Heat, diffus'd over all Parts of the Body in burning Fevers, is not to be condemned, since it is a Property of malignant burning Fevers, as *Galen* on the *Prorrhetica* observes, not to heat the outer Parts; as it is on the contrary, of those which are not malignant, to put the whole Body in an equal Degree of burning Heat, even to the outermost Parts, by which they indicate, as *Galen* tells us on the *Aphorisms*, the Viscera to be free from any violent Inflammation.

It is also often best, and most desirable, for prefiging a Recovery in acute Disorders, for some Parts of the Body to grow hot, or kindle into an extraordinary Degree of Heat, especially the Parts towards the Skin, upon which Nature often discharges and deposits both the Vehemence of the Heat, and the peccant Humours. For the extreme Parts in such Cases, to undergo an extraordinary Degree of Heat, is a very hopeful Sign; as the contrary is of a bad Prognostication: Hence a Coldness of the extreme Parts in acute Diseases is a very bad Symptom, as on the other Hand, an Heat in the same Parts is a good Sign, as indicating the internal Viscera to be free from any great Phlegmon, Inflammation, or considerable Putrefaction of Humours; and that Nature is not oppressed with a Multitude of Crudities. It also signifies that the febrile Heat has left the Viscera, and discharges itself upon the remote Parts, or that the noxious Humours are propelled and deposited upon the same; for an extraordinary Heat extending itself to the Feet, is in many cases, a Sign of the Decline of the Disease: Whence we are directed by *Hippocrates*, de R. V. I. A. in the Decline of a Fever,

ver, when the Heat descends to the Feet, to offer the Patient Food.

An Heat of the extreme Parts, attended with a Redness and Inflammation, is also a good Prognostic. In Confirmation whereof we are told by *Hippocrates* in his Prognostics, “ That the Patients “ (under a Quinsy) are very much relieved, if “ the Neck and Breast contract a Redness, “ and the Erysipelas returns not upon the inward “ Parts.” And a little after he says, “ It is safest “ when the Tumor and Redness are for the most “ Part turned outwards.”

Having made these Observations concerning good and salutary Heats, we are to take Notice of the Contrary of these, or the bad and pernicious; of which Nature is, first an Heat of the Body, attended with a Colliquation and Tabies; such is the Heat of Hectics, which unless corrected before it has colliquated the solid Parts, infallibly brings the Patient to the Grave. This Kind of Heat is equal and uniform, acute and not very obvious to the Touch and Senses; on which account an hectic Fever, in the Beginning escapes the Knowledge of many Practitioners. *Galen*, as we have observed in another Place, in his Comment on the Prognostics, has taught us to know this Heat by the following Signs. “ By an hectic “ Fever the solid Parts of the Body become ig- “ nited; for which Reason the Fever remains “ constant to itself, without Alteration under an “ Heat weakly affecting the Touch after the Man- “ ner of Lime-Stone. As often, therefore, as the “ Patient eats or drinks; it is much the same as “ if you poured Water on Quick-lime, whence “ the Heat becomes much more sensible to the “ Touch.”

That uniform Heat, also, of the whole Body, under a continual Fever, though amounting to no more

more than a tepid Warmth, or perhaps Coolness, is to be suspected, as indicating the whole Force of the Burning to be contained within the Viscera. *Galen* in his second Comment on *Hippocrates de R. V. I. A.* and on the Book of the Prognostics tells us, that “For the Body under acute Diseases, not to be
 “hot in proportion to the Nature of the Fever,
 “and to lie with the Limbs naked, though cold,
 “or tepid, as if they were in a burning Heat, is
 “a Sign of Malignity.” Such a tepid Heat though never good, is however, no sure Prognostic alone, no more than a vehement Heat, which although always bad in itself, will yet afford no certain Grounds for predicting a fatal Event; since on the contrary, for the Body to grow hot to an intense Degree, after a Rigor, is a Sign to us of the near Approach of a Crisis; and therefore the Measure of Certainty which it may carry with it, must be taken from other Signs.

A vehement Heat, either of the whole Body, or only of the Thorax and Belly, if it continues long, is pernicious since it exhausts the Strength, dries and colliquates, and if succeeded by Spasms, portends Death; for Convulsions from such a Cause as produces the Dryness of the Nerves are all mortal. Hence *Hippocrates*, in *Seet. 7. Aph. 13.* pronounces Convulsions, or a *Tetanus*, after violent burning Heats bad Signs.

A violent Degree of Heat, also in the Face, or in the Hypochondria, or in the Thorax is very bad; since the two last indicate a Phlegmon of some one of the Viscera, and the first an Inflammation of the Brain; though it must be confessed, that a fiery Redness of the Face is not always a Sign that the Brain is thus affected; but on the contrary, is sometimes the Forerunner of a critical Hæmorrhage; but when it appears accompanied with other pernicious Signs it foreshews a bad Event.

Hence we read, 1. *Prorrhbet.* 49. “ That a good
 “ Colour in the Face with a very stern and sour
 “ Aspect, is a bad Sign.” For as *Galen* says,
 when the Face is of a florid Colour, and the Coun-
 tenance remarkably sour and sad, it indicates the
 Brain to labour under some very hot Af-
 fection, by which the Blood is rendered adust. A
 very high and fiery Redness of the Face, attended
 with Sweating, is, by the same Author, pronounced
 a Sign of Malignity, and a just Ground for predict-
 ing a fatal Event to the Disease, since it indicates a
 great Inflammation of the Brain, which is reckoned
 among mortal Distempers, as the Sweat, also, which
 in no Measure relieves the Patient, is one of the
 pernicious Signs. The same is confirm’d, and in
 a Manner repeated, 1. *Prorrhbet.* 67, where it is
 said, that, “ Burning Rigors are, in some Mea-
 “ sure, pernicious, and a fiery Redness of the
 “ Face, with Sweating, in such Cases is bad.”

An Estuation, or intense Heat, in the Belly or
 Thorax, is always bad; for it often indicates some
 great and mortal Disorder in those Parts; as when
 it proceeds from a great and malignant Phlegmon
 of one of the Viscera. In this Case the extreme
 Parts are either tepid or cold, agreeably to what we
 read 2. *Prorrhbet.* 7. where it is said that, “ Those
 “ burning Heats which remain in the Hypochondria,
 “ after a general Refrigeration, are bad at all times,
 “ but especially when attended with Sweats.” And
 more expressly to the Purpose in *Seet.* 4. *Aph.* 48.
 “ In Fevers not intermittent, if the outward Parts
 “ are cold, whilst the inward burn with Heat and
 “ labour under a Thirst, the Case is mortal.”

In Fevers, a vehement burning Heat about the
 Stomach, with a *Cardialgia*, is bad, as in 4. *Aph.* 64.
 And burning Heats in the Sides, attended with
 Pain, and a Rigor, are condemned by the Au-
 thor of 1. *Prorrhbet.* 66. “ For a burning Heat in
 “ the

“ the Sides, attended with a Pain, says *Galen*, on
 “ the Place, is a Sign of a Phlegmon infesting that
 “ Part ; and if a Rigor supervenes, expect a Sup-
 “ puration of the Phlegmon.” Now a Suppuration
 of a Phlegmon of the Viscera is seldom cured ;
 but when the Strength is much exhausted before-
 hand never at all.

For the Patient, after some preceeding Evacu-
 ation, to be so far from being relieved from his Fe-
 ver, that he perceives an Increase of Heat, is
 bad, according to 1. *Prorrhbet.* 66. where we are
 told, “ That a Return of the febrile Heat, after
 “ Refrigeration from Sweats, is bad ; and burning
 “ Heats in the Sides, with Pain, and a supervening
 “ Rigor, are bad.” For, as *Galen* says in his Com-
 ment, “ if any Person under a Disease, after Sweat-
 “ ing, grows colder than Nature requires ; and
 “ afterwards becomes feverish again, his Case is not
 “ free from Danger.” Again the Author of 1.
Prorrhbet. T. 68. says, that, “ a Return of the Fe-
 “ brile Heat after Watching and Sweatings is bad.”
 And the same is repeated *Coac.* 41.

We may add, with relation to this Subject, that
 for refrigerated Bodies to be almost totally inca-
 pacitated for recovering Health, is highly pernici-
 ous in acute Diseases, as it is occasioned by an Ex-
 tinction, resolution or Suffocation of the natural
 Heat. And the Case seems to be no less Mortal,
 if this Symptom be observed of the exterior and
 uttermost Parts of the Body, or if these are hardly
 capable of recovering Heat. To this purpose we
 read 1. *Epid. Sect.* 1. *Stat.* 1. that in a very mortal
 epidemic Fever, the Patients were much affect-
 ed with Refrigerations of the extreme Parts, and
 that it was scarce possible to recall the Heat into
 them.

For Bodies also in the last Place to be soon
 heated, and soon cooled, is a bad Sign ; for it shews,

as *Galen* says; the Disease to be highly malignant, and if not mortal, yet of long Continuance : But in acute Diseases which speedily exhaust the Strength, the same Symptoms portend Death.

C H A P. XIV.

PROGNOSTICS *from Coldness in acute Diseases.*

A Coldness of the Body, which may rather be called a Coolness, or moderate Heat, after some good Evacuation, by which the Pulse is rendered better, and stronger, is a very good Sign; as it indicates a critical Solution of the Fever: That Coldness, also, which is the Consequence of refrigerating or allaying the Heat of a Fever, and is attended with Signs of Concoction in the Urine, Spit, or Stool, (where the Disease has affected the nervous System, subservient to Respiration Parts, or Belly,) and an Alteration of the Pulse for the better, is a very good Symptom, and signifies a safe and speedy Return of Health. A Coldness, also, is sometimes observed to be critical, or preceeding a very good Crisis.

Though a Coldness thus qualified, as before described, is to be esteemed salutary, yet it rarely happens that we can draw any good Prognostic from a Coldness of the Body. This Coldness, is observed either in the whole Body, or in the external Parts; in continual Fevers it is generally mortal, but in very robust Constitutions it portends not Death, but the long Continuance of the Disease. Under great Weakness it is always mortal, that is, where the Disease has been great and violent; when it is the Consequence of an Extinction of the Faculty, it shews Death to be
2
very

very near : But that it proceeds from such a Cause, will be indicated by other preceeding destructive Signs.

Some who labour under an Anasarca, but especially under an Ascites and Laucophlegmatia, have a Coldness almost of the whole Body ; and the same is observed in Persons affected with inward Suppurations when dying ; such have a Coldness or Chilness in almost every Part, either from an extraordinary Resolution of the natural Heat, or a Redundance of cold Humours.

A Coldness, however of this Nature, in the extreme Parts, affords not always sure Grounds for Prognostication ; for in some Patients, not under any acute Distemper, such a Coldness is not much to be feared. In Diseases, says *Galen*, not attended with a Fever, which happen in Winter, and to old Persons, for the extreme Parts of the Body, as the Ears, Nose, Feet, and Hands, to be cold, is not at all surprising, since as he attests, in his second Comment on the Prognostics, those Parts are naturally bare of Flesh, and also, at a great Distance from the Viscera.

But a Coldness of this Kind in acute Diseases, is no small Evil ; for by means hereof, through Weakness, the natural Heat is prevented from penetrating to the extreme Parts of the Body ; besides, under acute Disorders, through the Violence of the Inflammation infesting the Viscera, the Blood is distributed but in small Quantities over the Body. In these Disorders, therefore, for the Body to be cold and chill, not only in the Extremities, but in every Part together, is very pernicious, unless occasioned by the Approach of a Fit ; for it indicates the natural Heat to be either extinguished, or to labour under a Suffocation from the Multitude of Humours ; but such a Coldness is attended with many other mortal Signs. Many dy-

ing Persons appear cold, with Desudations, or cold Sweats, and an extreme Languor ; and they appear not only to be excessively cold, but also hard ; whence we read, 1. *Prorrhet.* 77. “ That a Refrigeration with an Hardness, is a destructive Sign.” But we shall proceed to examine more accurately into the Prognostics, *which may be drawn particularly from a Coldness of the extreme Parts.*

C H A P. XV.

Of Prognostics from a Coldness of the extreme Parts of the Body.

THE extreme Parts of the Body, which *Hippocrates* in his *Prognostics* calls the *Head, Hands, and Feet*, and *Galen* on 7. *Aph.* 1. more distinctly, the *Nose, Ears, Hands, and Feet*, are affected with a Coldness in acute Diseases, when the natural Heat is either contracted, resolved, oppressed, suffocated, or in the last Place, extinguished. The natural Heat is contracted inwardly to the Viscera, relinquishing the extreme Parts of the Body, and possessing the middle Parts, the Thorax, and the Belly, either on account of a violent Inflammation, or Erysypelas, affecting the Viscera ; and as *Galen* says, by its Heat attracting the Blood, in manner of a Cupping Glass, to the affected Part, or from a severe Pain in the Stomach, or its Mouth, or in the Colon, small Intestines, or Kidneys ; or lastly, on Occasion of the Struggle when Nature is at work in the internal Parts, and makes its utmost Efforts to expel the redundant Humours, with which it is oppressed, from which we prognosticate sometimes Death, sometimes Recovery, according to the present extraordinary Degree of Strength or Weakness of the Patient.

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The natural Heat is resolved, either by the Violence of the febrile Estuation, or some vehement Pain, or immoderate Evacuation, or some poisonous Juice offending the Heart, and the Mouth of the Stomach, or by a sudden and immoderate Fit of Mirth.

The natural Heat is oppressed or suffocated in the Viscera, whence the remote Parts, being left destitute of their wonted Supplies of Heat, are refrigerated, when the Mouth of the Stomach is either over-loaded with an immoderate Quantity of Food, or strongly vellicated by acrid Humours, as *Galen* expresses it, *Com. in Lib. de R. V. J. A.* or when the Viscera are infested with a Multitude of corrupt or crude Humours, by which the natural Heat is either suffocated, or remarkably oppressed, in the same Manner as when by heaping great Quantities of green Wood upon a Fire, the same is so far from being increased, that it is quite suffocated, or, at least, much diminished, by so doing. Thus is the Heat shut up, and confined, within the Viscera by the Redundance and Coacervation of the Humours, so that it cannot penetrate or expand itself to the exterior Parts; the Veins and Arteries, by which it was diffused from the Viscera, being obstructed by those crude or corrupt Humours. A Fever proceeding from such a Cause is, by some, call'd *Lipyyria*, [*λειπυρία, λιπύριον, λιπυρίη*] by others *Asaphodes*, that is obscure and latent; by others is described as mild and gentle externally, but violent and tumultuous within. The Reason is, because the Fever owes its Origin to a Multitude of putrid Humours, or a Redundance of Cold; crude, and gross Humours, by which the Heat is suffocated; or to a Phlegmon affecting the Viscera, or to a malignant and poisonous Putrefaction; in all which Cases there is a Coldness, or, at least, a

Coolness, and Absence of Heat, in the extreme Parts.

The natural Heat is not only destroyed or diminished by Strangulation or Suffocation, but is even extinguished by an intense Coldness, or an occult poisonous Quality, by which the vital Parts are corrupted ; as may be observed in the Effects of cold Poisons, and such Things as are mortal from a Property inherent in their whole Substances, as *Galen* expresses it.

Again the natural Heat, which has its Seat in the solid Parts, according to *Galen*, may be wasted, resolved and dissipated, by a great or intense Heat consuming the humid Parts, by which the natural Heat itself is preserved, and lives. Thus it happens in hectic Disorders, and under violent Pains of the Viscera, by which the natural Heat of those Parts is corrupted and resolved, on which Account *Hippocrates* had Reason to pronounce, in *Sect. 7. Aph. 26.* a Coldness of the extreme Parts, under a violent Pain in the Parts of the Region about the Belly, a bad Sign.

In the last Place, a *Coldness* may be generated, or Heat be destroyed, by an immoderate Evacuation, either spontaneous, or procured by Art ; the Consequence of which when extreme, is a mortal Syncope, in which the Patient dies under a coldness of the extreme Parts : And this Symptom is occasioned by a Resolution of the Heat from an opening of the Arteries.

We have hitherto been imploy'd in examining into the Causes of this Coldness, or Extinction or Diminution of Heat, in the extreme Parts, and proceed now to the Prognostics or Signs, afforded by it for our Observation ; from whence we may predict a good or bad Event in an acute Disease.

In the first Place, then a coldness of the extreme Parts, when Nature makes Attempts towards a Crisis, with other good Signs must be esteemed salutary.

lutary. But as in the periodical Return of a Fit, or under a long Disease, such a Coldness affords no certain Prognostic ; so neither is it to be accounted a mortal Sign in old Persons, and in the Winter Season.

“ A coldness of the extreme Parts, (with the
 “ beforementioned Exceptions) in acute Diseases,
 “ is, as *Galen* says, *Com. 7. Aph. 1.* no slight Disorder, but a very pernicious Symptom, as it is
 “ the Consequence of a violent Inflammation of
 “ the Viscera.” But here we are to except, also, a coldness of the Extremities, from unseasonable Eating, and what is occasioned by a Paroxysm, in which, says *Galen*, on the *Prognostics*, not only the extreme Parts, but the Skin about the Ribs and Belly, are rendered Cold.

A *Coldness* of the extreme Parts sometimes begins at the same Time with the Disease, and this Symptom was observed by us one Year in many wandering malignant Fevers, which derived their Origin either from a most intense Degree of Putrefaction, by which the Viscera are affected, as it were, with Poison, and the natural Heat, on that Account very much resolved, or else retracted inwards, or almost suffocated by the great Redundance of the highly putrid Humours ; or, which is the last Account to be given for it, the Fever was kindled up, and took its Rise from crude and pituitous Humours, as we observe in a *Febris Amphemerina*, or Quotidian.

A *Coldness* of the Extremities, in continual Fevers, is always bad, and imports Death, or Malignity, but most commonly Death. When this Symptom appears in the Beginning, together with the Fever, and not in an extraordinary Degree, it foreshews only a Malignity, and is accounted by Physicians, a pathognomic Symptom of malignant Fevers, in which the Patient is often not ve-

ry thirsty, nor has his Tongue very much dried; and this *Coldness* is sometimes equal, or of one Temperature, during the whole Course of the Disease, and sometimes unequal, or more or less increased and diminished.

A *Coldness* of the extreme Parts appearing not in the Beginning of the Disease, but on a critical Day, with critical Signs, indicates a Crisis, or a Change of a continual into an intermittent Fever. But an intense *Coldness* of the Extremities, and of long Duration, with bad Signs, is always bad, and worst of all on a critical Day.

An almost invincible *Coldness* of the extreme Parts is a mortal Symptom: And this is confirmed by *Hippocrates*, in his Observations 1. *Epid. Sect.* 1. on a very mortal epidemic Fever, in which the Patients, he says, “ Were very subject to Refrigeration of the extreme Parts, into which it “ was very difficult to recall the Heat.” And by what he tells us 3. *Epid. Sect.* 3. in his Account of the Symptoms of an *Epidemic*, and very malignant burning Fever, among which was, “ A remarkable *Coldness* of the Extremities of the “ Feet and Hands, and especially about the Time “ of the Paroxysms, into which Parts the Heat “ returned by slow Degrees, and not in a kindly “ Manner.” To the same Purpose he says of some who died of a *Tabes*, that, towards the End, “ They were much affected with *Coldness*, “ and were hardly capable of receiving Heat.” In *Proorrh.* 65. we read that “ Refrigerations after a Rigor, which are not succeeded by a Return of Heat, are bad.” Thus they proved, for Instance, in the Case of *Philiscus*, 1. *Epid. Sect.* 3. *Ægr.* 1. “ Whose extreme Parts (the “ Day before he died) were cold on every Side, “ and never recovered any Heat afterwards.” The same happened to *Silenus*, *ibid.* *Ægr.* 8. and others

others mentioned in the *Epidemics* not long before their Death.

In Persons very near Death there is observed a Coldness of the extreme Parts equal to that of a marble Stone, and often attended with an Induration and Lividness. Now an Hardness with an intense Degree of *Coldness*, is accounted a mortal Sign, as we read 1. *Prorrhbet.* 77. on which *Galen* says, “ If
“ the *Coldness* be so intense as to cause a total and
“ absolute Refrigeration, with an Hardness, it is
“ a Sign of Extinction,” or that the natural Heat is extinguished.

A *Coldness* of the extreme Parts attended with a Lividness, is no less mortal; for this latter is of all Symptoms the most pernicious, and shews Death to be very near; for a livid Colour in those Parts indicates an Extinction of the natural Heat, as we are taught by *Galen*, who in his Comment on the third *Epidemic*, tells us, That a *Coldness* of the extreme Parts, attended with a Lividness, is an evident Sign of Death. And this is confirmed by *Hippocrates*, *Lib. 2. Prognost. Text. 9.* where it is said, that, “ If besides this Heaviness
“ of the Body (beforementioned) there be also a
“ Lividness of the Nails and Fingers, nothing is
“ to be expected but immediate Death.” And in what follows, we read, “ That for the Fingers
“ and Feet to be quite black, is less pernicious
“ than for them to be livid;” and not without Reason, since a Lividness of these Parts always proceeds from an Extinction of the natural Heat, but a Blackness is not always from that Cause; for it may be owing to a black Humour settled in those Parts. We may conclude, therefore, that if to a *Coldness* of the extreme Parts there accedes a Lividness of the same, it is a most mortal Symptom, and shews Death to be near at Hand. This we have abundantly confirmed by *Hippocrates*
in

in his first and third *Epidemics*, by Instances in *Philiscus*, *Silenus*, the Woman who lay ill of a Quinsey in the House of *Aristion*, 3. *Epid. Sect. 1. Ægr. 7.* the Daughter of *Euryanactes*, *ibid. Ægr. 6. Erasimus*, and the young Man who lay ill in the *Forum Mendacium*, in all whom this Symptom was observed as they lay dying.

A great *Coldness* or *Chilness* of the extreme Parts, attending an intense Thirst with a vehement Heat in the Thorax or Belly, is esteemed very pernicious, because it indicates a violent Inflammation of the Viscera, and is, as *Galen* says, *Comm. 1. 7. Aph. 1.* an usual Symptom of the same. This is asserted also by *Hippocrates Prognost. Lib. 3.* where he says, that “ For the Head, Feet, “ and Hands to be cold, whilst the Belly and “ Sides are in an Heat, is bad;” and *Galen*, in his *Comment*, says, “ It is not only bad but mortal.” The Sense of this Passage is very well and fully expressed by *Cornelius Celsus* in the following Words: *Cui Febre æque non quiescente exterior Pars friget, interior sic calet, ut etiam sitim faciat, letbale.* “ A *Coldness* of the exterior Parts, “ where the Fever ceases not in Proportion, and “ an Heat in the interior Parts so great as to “ cause a Thirst, is mortal.”

A *Coldness* of the Extremities is accompanied with other pernicious Signs, besides those mentioned; such as a violent and continual Pain of the Head or Viscera, Want of Sleep, a Coma, a furious or gentle Delirium, Dotage, Loss of Memory, Deafness, Blindness, Convulsions, Tremor, Loss of Voice, Hiccup, Restlessness, Anxiety, difficult Respiration, and cold Expiration from the Mouth and Nostrils, turbid Urine, which will not become clear, black Urine, with a black Enæorema, white aqueous lucid Urine, and Suppression of Urine, Drops of Blood from the Nose,

Nose, virulent Vomitings, bad and copious Stools, which give no Relief, and other Symptoms of the like Kind. Any of those, appearing with a *Coldness* of the extreme Parts, portends Death, and the more there are of them, the more certain and speedy is the fatal Event. This is illustrated by *Hippocrates* in the Case of *Silenus*, so often quoted, of whom he observes, that “ On
 “ the sixth Day he had a thin small Sweat about
 “ his Head, his extreme Parts were cold and li-
 “ vid, he was very restless, voided nothing by
 “ Stool nor Urine, and had an high Fever.” And of *Pythion* 3. *Epid. Sect. 3. Ægr. 3.* who died in *Thasus* in ten Days, it is observed, that, “ On the
 “ second Day about Noon, his extreme Parts, and
 “ especially his Head and Hands, were affected
 “ with a *Coldness*; he was speechless, and lost his
 “ Voice, fetched his Breath short, and at long In-
 “ tervals, [Βραχύποσ ἐπὶ χρόνον πονεῖν. We have
 “ here, with *Galen*, and some few Copies, joined
 “ the three last Words with the first, and not with
 “ ἀνεθεσμάνθη which follows them]; his Heat re-
 “ turned with a Thirst, he had a quiet Night,
 “ and sweated a little about the Head.” From these Instances, with what has been said, it appears, that a *Coldness* which is perpetual, or in a very high Degree, or attended with a Hardness, or Lividness, is a very pernicious Symptom, as indicating an Extinction of the natural Heat.

We may form Prognostics of a bad Event, also, from a *Coldness*, with Respect to the preceding Symptoms; as, for Instance, when it succeeds a Rigor, and is not removed, according to 1. *Prorrhēt. 65.* where we read, “ That Refrigerations succeeding a Rigor, and not follow’d by
 “ a Return of the Heat, are bad.”

For the extreme Parts to be much chilled after bad Evacuations, is pernicious, and especially if
 these

these Evacuations themselves are of the Number of mortal Signs; such as Blood falling by Drops from the Nose, cold Sweats, Desudations in the Head, Urine, aqueous, livid, icteric, turbid, depositing no Sediment, black, with a black Enæorema, a Suppression of Urine, Stools fat, liquid, very fetid, too frequent, or immoderate in Quantity, spit black, livid, viscid, expectorated with much Difficulty, or quite intercepted. A *Coldness* or Refrigeration of the extreme Parts, succeeding any of these bad Symptoms just enumerated, is pernicious.

A *Coldness* of the Extremities is known to be destructive, not only by preceeding, but by concomittant and subsequent bad Signs. A Refrigeration, or *Coldness*, of the extreme Parts is usually followed by many other Symptoms of mortal Signification. And here, with respect to the *Coldness* itself, if this be first moderate, but increase afterwards to a violent and intense Degree, it is pernicious, because as we have said from *Galen*, it indicates an extreme Languor of the Faculty. It is no less fatal, in the second Place, if this *Coldness* of the Extremities be succeeded by little or no Degree of Relaxation; as we have said from *Galen*, since it indicates an extreme Languor of the Faculty; as we find it confirmed in the Case of dying *Philiscus*, 1. *Epid. Sect. 3. Ægr. 1.* of whom *Hippocrates* observes, “That his extreme
“Parts were cold on every Side, and never afterwards recovered their Heat;” and of *Silenus*, “Who it is said, on the seventh Day was speechless, and could never from that Time have the
“Heat recalled into his extreme Parts.”

A Part after extreme Refrigeration, becomes livid, and sometimes hardens, in which Circumstance,

stance, if it long continues, Death, as was said, is very near. The same Event may be predicted from a subsequent Coma, Dotage, Forgetfulness, Deafness, Blindness, Loss of Voice, Convulsions, Tremor, cold Sweats, especially in the refrigerated Parts themselves, (which Kind of Sweats seem indeed proper only to a Syncope and Death) Evacuations not good, no Way relieving the Patient, or suppressed, Difficulty of Respiration, and the like Symptoms, many of which were observ'd by *Hippocrates* in dying *Silenus*, after a Refrigeration of the extreme Parts, and described by him as follows:

“ On the sixth Day he sweated a little about the
 “ Head, his extreme Parts were very cold, and
 “ grew livid, he was very restless, had no Excre-
 “ tion by Stool nor Urine, and was in an high Fe-
 “ ver. On the seventh Day he was speechless, his
 “ extreme Parts recovered no more Heat, and he
 “ made no Water. On the eighth he had a cold
 “ Sweat over all his Body, and, with this Sweat,
 “ an Eruption of small, round, red Exanthemata,
 “ resembling *Vari*, which settled without forming
 “ an Abscess; he voided, with little Provocation,
 “ much thin, and as it were, indigested Matter by
 “ Stool, and with some Difficulty; his Urine was
 “ sharp, and discharg'd with Pain; his extreme
 “ Parts recovered some little Heat; his Sleep was
 “ but slight and comatous; and his Urine was
 “ thin and pellucid. On the ninth Day the Symp-
 “ toms were much the same. The tenth he refus-
 “ ed Drink, was affected with a Coma, and slept
 “ in a slight Manner, his Stools were the same, but
 “ he discharged Plenty of thickish Urine, which
 “ deposited a white and branny Kind of Sedi-
 “ ment; his extreme Parts were again refrigerated.
 “ On the eleventh Day he died.” We conclude,
 then, upon the Whole, that a *Coldness* of the ex-
 treme

reme Parts, preceded, attended, or succeeded, by any of these before-mention'd, or the like pernicious Symptoms, gives just Reason for predicting a fatal Event in acute Diseases.

C H A P. XVI.

Of Prognostics from a Change of Heat to Cold, and of Cold to Heat in acute Diseases.

IT often happens in acute Disorders, that the whole Body changes from hot to cold, and from cold to hot, sometimes slowly, sometimes suddenly. A sudden Change to Cold, unless occasioned by a Paroxysm, is always bad; since, as has been observed, it indicates the natural Heat to be either resolved, or by the Multitude of crude Humours oppressed and suffocated to such a Degree, as to be incapacitated, the Vessels being obstructed, for expanding itself externally; or that it is entirely collected in the inward Parts, on account of some malignant Humour, or violent Inflammation, infesting some of the principal Viscera.

We conjecture the natural Heat to be resolved, if there has appeared some preceeding Cause of a Resolution, such as a violent and continual Fever, continual Watchings, severe Pains, and immoderate Evacuations of Blood or Humours.

A Suffocation is indicated by a Plethora, in which the Veins and Arteries are obstructed by the Multitude of crude Humours.

That the natural Heat is not expanded externally we know by all those Signs which indicate the Redundance of the Humours; and that it is retracted inwardly by some acrid or malignant Humour infesting the Mouth of the Stomach, the Heart, or some other noble Part, we conclude

from •

from Pains about the Region of the Part affected, Loathing of Food, Anger, Nausea, virulent or bilious Vomitings, Despondency of Mind, Anxiety, Watching, the Pulse highly irregular, weak, and low, and the like, as may be observed in those who have the Mouth of their Stomach vellicated by Worms, or some acrid Juice.

When some internal Inflammation is the Cause that the Heat retires inwards, it is known by the Heat of the inward Parts; and, by proper Signs, which *Celsus*, as above quoted, hath expressed from *Hippocrates*, where he says, “ That a Refrigeration of the extreme Parts, while the internal Parts are parched with Heat in such a Manner as to excite a Thirst, is mortal ;” for such a Refrigeration has for its Cause an internal Inflammation, and that in a very violent Degree.

In whatever Manner, as we said, the Body is refrigerated, it is never good ; but it is often highly pernicious, and most of all, if the *Coldness*, or Refrigeration, be long and intense, or if an Hardness, or Lividness, accede thereto ; for then Death, as was observed, is very near. A sudden and immoderate Refrigeration of the warm Parts is, also, constantly bad, except the Refrigeration of the extreme Parts, which is occasion’d by Nature in her Attempts towards a critical Excretion of the Humours ; for it often happens before a Crisis, from the impetuous Force and Conflux of the malignant Humour to some noble Part, that the extreme Parts are refrigerated, and never, or but very seldom, and by slow Degrees, recover any moderate Degree of Heat, after a Propulsion of the Humour to some more ignoble Part of the Body.

On the contrary, for refrigerated Bodies to recover Heat by equal and slow Degrees is a very good Sign ; for it shews, that no inward, latent, acrid, or malignant Humour, infests a noble Part, that

there is no Inflammation in those internal Regions, nor any thing to prevent or intercept the Heat from diffusing itself over all Parts of the Body.

For the Parts to be unequally heated, is never good, and is, sometimes esteemed a very bad Sign, but for the external Parts of the Body to be suddenly and frequently changed from hot to cold, and from cold to hot, in malignant Diseases, is pronounced by *Hippocrates* very pernicious, and is indeed esteemed more dangerous than the like Mutations in other Symptoms. To the same Purpose we read in 1. *Prorrhet.* 43. “ That sudden Mutation of the remote Parts to either Extreme “ is bad, as is, also, a Thirst of the like Nature;” that is, subject to the like Permutations. Here *Galen*, in his Comment on the Place, says, that in Diseases highly malignant there is a Mutation of these Qualities into their Contraries in the Space of one Hour, in such a Manner, that the Patient shall at one Time feel himself as cold as in Winter, and soon after, as hot as in the Summer Season; and the Reason is, he says, because he has no Heat of his own, but is heated by that of the Fever, which, beginning at the middle of the Body, and like a Flame spreading itself every where, kindles an Heat in the extreme Parts, which being spent and transpired, those Parts grow cold again, because the natural Heat is extinguished.

Such swift Mutations of Heat and Cold, and, also, of Colour, and every other Symptom, frequently indicate a Complication of Affections in the Body, which requiring a considerable Length of Time for Nature to subdue, shews, that the Disease will be long and tedious; as is expressly affirmed by *Hippocrates*, *Seet.* 4. *Aph.* 40. where he says, “ That Mutations in the whole Body, as when the

“ same is refrigerated, and then again heated,
 “ signify the Length of the Disease.”

In very acute and violent Disorders such sudden Mutations are Signs that Nature, is stinted in its due Time by the Violence of the Disease, and is in imminent Danger of being extinguished before it can put itself in a Posture of Resistance. Upon this Consideration it is, that we are told by *Galen* on the *Prorrhetica*, that Mutations of this Kind in highly malignant Distempers, are mortal, and that they are occasioned by an Extinction of the natural Heat.

Mutations of this Kind, or sudden Changes in other Symptoms, as from a Thirst to an utter Extinction of the same, from a placid Stillness to Restlessness, from Watching to profound Sleep, from the perfect Use of Reason to Deliriousness, or the Reverse of all these, are generally also, of fatal Signification.

A Change of Symptoms in such a Manner as, for Instance, there shall be a Pain of the Head, soon after of the Belly, then of the Legs, and soon after a Cessation of Pain, followed in a short Time by a Delirium, which quickly gives Place to another Symptom, has for its general Cause a *Metaptosis*, that is, a Transflux of the Humours; for Migrations of the Humour from one Part of the Body to another, or Turgescencies of the Humour appearing successively in different Parts, have the Name of *Metaptosis*, which of itself bears no other Prognostic than does the turgescent Humour. Every Turgescence or Orgasm of the Humour is, however to be dreaded, since it threatens an Injury to some principal Part; for which Reason *Hippocrates*, *Seët. 1. Aph. 22. Galen*, and indeed all other Physicians, in Turgescencies, or Orgasms of the Humours, have immediately prescribed Purging

even in the Beginning, when all things are in a crude State.

Permutations of Heat, Cold, Colour, and other Symptoms and Qualities, appearing with Signs of Concoction, indicate a critical Perturbation of the Humours. And in this Sense, perhaps, we are to understand, *Coac.* 125. where it is said, that “Frequent Changes of the Colour with the Heat are of Service.”

In malignant Diseases these Mutations are of Use, if made for the better, according to *Hippocrates*, 6. *Epid. Sect.* 6. *Aph.* 16. Ἐν τοῖσι παλιμῆσιν αἱ μελαβολαὶ ὠφελέσσι, τὲ τοῖσι μελαεἰλλεῖν πρὶν κακῆσθαι ἐς τὰ πρέπουσα, “In deceitful (malignant) Diseases, Mutations are serviceable, if directed to proper Places, before they have receiv’d some Injury.” For *Foesius*, instead of Παλιμῆσιν reads Παλιμῆσιν, which he owns to be an obscure Word, and renders it in his Notes by *inconstantibus*, inconstant; and in this Sense, which seems most probable, the Sentence may be otherwise translated, thus, “In mutable and inconstant Diseases, Changes are beneficial, if made in proper Places, and before any Malignity is contracted.”

C H A P. XVII.

PROGNOSTICS in acute Diseases from Humidity and Dryness.

WE sometimes form Presages in acute Distempers, from the Humidity, or Dryness of the whole Body, or of some of its Parts. In those who die of an Empyema, or a Phthisis, may often be observed a little before their Decease, a copious Humidity, sometimes diffusing itself o-

ver the whole Body, sometimes no farther than the Legs and Belly. And *Hippocrates*, *Lib. Prognost.* pronounces a Dropsy in or from acute Diseases mortal, as proceeding from an utter Decay of the natural Heat. “ Dropsies, he there says, “ caused by an acute Disease, are bad ; for they “ remove not the Fever, but increase the Pain and “ Sicknefs, and end in Death.”

Desiccations, Dryness, and Hardness, either of the whole Body, or any of its Parts, give, also, frequent Occasions for prognosticating an unhappy Event in acute Disorders. A Dryness and Extenuation of the whole Body, after a long burning Fever are just Grounds for presaging an hectic Habit of Body, terminating at last in Death, as every one versed in Medicine knows. An extraordinary Dryness also of the Forehead, Tongue and other Parts, pretty often portend a fatal Event, as it did, for Instance in the Case of the young Man of *Melibæa*. 3. *Epid. Sect. 3. Ægr.* 16, who, before his Death, was observed by *Hippocrates*, to have the Skin of his Forehead extremely dry and tense.

C H A P. XVIII.

Prognostics from Pain in acute Diseases.

G ALEN, in his first Book of Elements, has defined Pain in Opposition to Pleasure, a disagreeable and troublesome Sensation. Of Pain there are various Kinds: One is attended with Pulsation; another with a Sense of incumbent Weight; another with a Tension. There is a Pain which attends Erosion, Incision, Punction, and Perforation, comprehended with these and the like Differences, under the Name of *acute*. And,

lastly, there is a Pain attended with a Torpor or Numbness.

The first Kind of Pain is called by Physicians *pulsative*, which, according to *Galen, de Loc. Affect. Lib. 2. Cap. 3.* always succeeds some remarkable Inflammation in the Arteries, and the containing Parts, which, oppressing and straitening them upon each Diastole or Elevation, if the Part affected be naturally sensible causes a dolorific Percussion. Sometimes a Pain with a Pulsation is observed in Abscesses hastening to a Suppuration.

A second Kind of Pain is called *Gravative*, be it is attended, with a Sense, as it were, of a Weight incumbent on the Place affected, which is some carnous Part; as when the Kidneys or Liver suffer under an Inflammation, according to the Observation of *Galen, on Sect. 6. Aph. 5.* That such a Pain is proper to the Kidneys, we are told by *Hippocrates, 6. Epid. Sect. 1. Text. 5.* And *Galen, de Locis Affect. Lib. 2. Cap. 4.* observes, those gravative Pains to be incident to the Kidneys, Liver, Spleen, Skin, Glands and Lungs; for these Parts, he says, are molested with this Kind of Pain, from a Distension, because the Membrane, in which these Viscera are involved, being oppressed and distended, labours under a Pain attended with a Sense of Gravity.

A *tensive* Pain, which *Archigenes* called *distending*, is excited by a Distension or Convulsion of the nervous muscular or membraneous Parts, from some Humour, flatulent Spirit, or Inflammation.

A fourth Kind of Pain, which is called *acute*, comprehends Sensations arising from Erosion, Punction, or Perforation, and the like. Substances excessively salt, or acrimonious, by a violent Absterfion or Abrasion, excite an acute Pain; as under the Dysenteric and other Disorders, in which some of the Parts are corroded. Pungent Pains are

are proper to the membranes affected with acrimonious Bile ; as is the Case in Pleurifies, where the Membrane called the Pleura is inflamed with Bile. Much of the same Nature seem to be those Pains, which are excited by a Humour inciding or perforating the Parts of the Intestines.

Lastly, there are Pains attending, or producing a Torpor or Numbness, which, by their Violence, cause a Resolution of the natural Heat of the Part affected, or proceed from an Inflammation strongly compressing the Nerves and Arteries, so that little or no Heat can thence be communicated ; as, for Instance, in the Pain of the Kidneys, excited by an Inflammation, the Legs are often seized with a Numbness.

Besides the beforementioned, there are other Distinctions of Pain : Thus some Pains are fixed ; others moveable and wandring, as it often happens in a Redundance of Humours ; some Pains are continual, and others intermittent ; some intense, others remiss ; some, again, afflict the Patient in the Beginning of a Disease, others afterwards ; and sometimes arise on the critical Day, sometimes not ; and, to mention no more, some Pains are seated in the external Parts, others in the internal ; some in noble, others in the ignoble Parts, These Distinctions of Pain are of great Moment in prognosticating the Events of Diseases, in the Opinion of *Galen*, *Com. in 6. Aph. 5.* All Pain proceeds from some Injury done to the Parts affected ; this is too clear to require a Demonstration. *Galen*, who accurately examined into all the Causes of Pain, tells us, in several Places of his Works, that it proceeds, from one or other of these two Causes ; that is, either from a sudden Alteration of the Part, or a new Temperament suddenly induced, or else from a Solution of Continuity. Others make only one Cause ; that is, Solution of Continuity, since neither Heat nor Cold excite

Pain without a Solution of Continuity; and all immoderate Qualities, as they assert from *Galen*, effect such a Solution: For *Galen* himself often confesses, and teaches, that these Qualities cause a Solution of Continuity, particularly *de Simpl. Med. Fac. Lib. 4. Cap. 2. Com. 3.* in *Hip. de Fract.* and *Lib. de Inæqual. Temp. Cap. 6.* We conclude, therefore, that the Cause of Pain is a Solution of the Continuity of Parts, either from an immoderate Temperament suddenly induced, or by Incision, Corrosion, Fracture, or lastly, by Tension. The internal Parts suffer Pain from the Violence of a Fever, by which the nervous Parts are dried and vellicated; or from an Inflammation, an Erysipelas, some great Obstruction or Abscess in the Viscera, or, lastly, from a Flatus. Now, since Pains owe their Rise to such Causes as before mentioned, they are justly denominated bad, as well when alone, as when Attendant on other Distempers; for all Pain exhausts the Strength, promotes Crudities, and impedes the Concoction of the Humours. The worst Pains are such as are excited in the Viscera, and noble Parts; and of these the most pernicious, on all Accounts, are Pains affecting the Viscera in a violent Manner, and of a long and constant Duration; by which the natural Heat of the Viscera is destroyed or resolved, and no room left to hope for a happy Event. Pains, which are remiss, moveable, and of a short Duration, are accounted not so bad, because not excited by an Injury of the Viscera, but rather of some ignoble Part. Sometimes Pains in acute Diseases, though in their own Nature bad, prognosticate Good, and contribute not a little towards prognosticating a Recovery; as for instance, such Pains as affect the Patient on a critical Day, in some ignoble Part, as the Legs, Feet, or the like; and are attended with Signs of Concoction. But I proceed to treat of

good

good and bad Pains in acute Diseases, as they furnish us with Grounds and Occasions for predicting the Death or Recovery of the Patient.

C H A P. XIX.

Pains considered as Prognostics of a Recovery.

PAINS affect the Patient in the Beginning of a Disease, or afterwards. In the Beginning they are, for the most Part, to be accounted pathognomonic Signs, signifying, that some Part among the Viscera labours under an Inflammation. Thus it is when the Pain begins with a Fever, and a Tumor or Tension of some Part; and these Sorts of Pains are called inflammatory. It is best for the Patient, when these Pains are neither violent nor continual, but, after a short Duration, are either quite removed, or else mitigated, and are, besides, attended with no pernicious Sign. But it is best of all, and safest, in such a Case, when these Pains cease or remit with Reason, or for some manifest Cause; as it happens when such Cessation or Remission is owing to some beneficial Evacuation excited by Nature, or procured by Art; such as Venesection, spontaneous Bleeding at the Nose, Sweats, Stool, Spitting, or when a subsequent Fever removes the Pain by Virtue of its Heat, as we learn from *Hippocrates*, 6, *Aph.* 40. where he says, “ That a Pain excited about the Hypochondria, without an Inflammation, is removed by a supervening Fever.” And, afterwards *Seet.* 7 *Aph.* 52. “ They who are molested with Pains about the Liver are freed by a Fever succeeding them.” Again, speaking of such Pains as are relieved by some Evacuation, he tells us, 1 *Prorrhet.* 152. “ That Pains of the Head and Neck, with a
“ Weakness

“ Weakness and Tremblings of the whole Body,
 “ are resolved by an Hæmorrhage, or are removed
 “ by Time.” And in *Prognost.* “ Pains and Ele-
 “ vations of the Hypochondria, if recent and
 “ without an Inflammation, terminate in Rum-
 “ blings of those Parts, or are more effectually re-
 “ lieved by discharging the Flatulencies and Ex-
 “ cretions by Stool and Urine.” To the same Pur-
 pose we read, *Coac. Præn.* 67. that, “ A Pain of
 “ the Side in Fevers is mitigated by a plentiful E-
 “ vacuation of aqueobilious Matter by Stool.”
 And, *ibid.* 172. “ A Cephalagy is relieved by a
 “ Flux of Pus from the Nose, or a Discharge of
 “ thick and inodorus Matter by Spitting. Some-
 “ times the Disorder is removed by an Eruption
 “ of Ulcers, or by Sleep or a Flux of the Belly.”
 Again, *Seet.* 6. *Aph.* 10. “ A violent Pain of the
 “ Head is relieved by a Discharge of Pus, Water, or
 “ Blood, through the Nostrils, Mouth or Ears;”
 as it happened to *Echecrates* the blind Man, 7 *Epid.*
Text. 95. of whom it is related, “ That he was af-
 “ flicted with a violent Pain of the Head. He
 “ had a constant Discharge of Mucus moderately
 “ adust, and attended with a small Degree of Heat.
 “ His Appetite was gone, and though in the Day-
 “ time he was tolerably well, yet his Pain returned
 “ at Night. At last, towards Winter, there was
 “ an Eruption of Pus through his Ear, when all
 “ the Symptoms vanished.” On these Considerati-
 ons, *Hippocrates* in *Prognost.* condemns all Excreti-
 ons which neither remove nor lessen the Disorder,
 and particularly such as are of no Use in alleviating
 the Pain; as, on the contrary, he commends those
 by which the Pain is mitigated. We conclude,
 therefore, that Pains which leave the Patient for
 some manifest Reason, that is, on Account of some
 proper Evacuations, give us very good Hopes of
 a Recovery. But Pains which are not removed,

but

but continue for a long Time, are often Prognostics of Abscesses; of which we shall only say at present, that they are of good Signification when affecting the ignoble Parts, provided they are not rendered of bad Presage by other bad Signs.

As for those Pains which arise in the Progress of the Distemper, I judge such as the Physicians call *Critical*, to be the most kindly and favourable, because, partly as a Sign, and partly as a Cause, they prognosticate a happy *Crisis*. As a Sign they indicate a Hæmorrhage, Vomiting or some other Evacuation, agreeable to the Observations of *Hippocrates*, 1. *Epid. Sect. 2.* where he says, “ In burning and other Fevers, a Pain of the Neck, a Sense of Weight in the Temples, and a Dimness of Sight, attended with a Tenseness of the Hypochondria, but without Pain, indicate an Hæmorrhage from the Nose; but a Heaviness of the whole Head, with a *Cardiogramos* and Nausea precede a Vomiting of bilious and phlegmatic Humours.” And, in *Prognost.* “ If without these (bad) Signs, the Pain continues beyond the twentieth Day, and the Fever does not leave the Patient, expect an Hæmorrhage from the Nose, or an Abscess in the inferior Parts; but, if the Pain be recent, you are to expect in like Manner an Hæmorrhage, or a Suppuration, and especially if the Pain be seated in the Temples or Forehead.” Again, 1 *Prorr.* 137. “ A Pain of the Neck and great Redness of the Eyes, indicate an Hæmorrhage.” And *ibid.* 142. “ A Fever with a great Sense of Lassitude, succeeding a Rigor, prognosticates a Flux of the Menstrues; but a Pain of the Neck, in that Case, indicates an Hæmorrhage.” Again, *ibid.* 247. “ A Tenseness of the Hypochondria, with a Heaviness of the Head, Deafness and a dim and confused Sight predict an Hæmorrhage.” Also, in

in *Coac. Prænot. Text*, 142. we are told, that, “ In
 “ a Fever Redness of the Face, with a violent Pain
 “ of the Head and Pulsation of the Veins, generally
 “ predict an Hæmorrhage.”

These are the Pains, which, by indicating a happy Crisis, prognosticate a Recovery ; but the most salutary, in every Respect, are those, which the Physicians call *critical*, on Account of their being the Cause of the good Crisis : Such are the Pains, which affect, sometimes for a long while together, the ignoble Parts, which lie remote from the Viscera ; and are principally to be regarded, as well as other Signs, when they happen on a critical Day with manifest Tokens of Concoction ; in which Circumstance we may, with Confidence, predict a Recovery, if none of the mortal Signs appear : For Nature, by this Method, has given us a plain Intimation, that the principal Members are delivered from their Burden, by the Expulsion of the noxious Humours to a remote Distance ; and the farther they are removed, the sooner is Health to be expected. Such a Proceeding, then, argues great Strength of Nature ; and these Pains are often productive of Tumours, which are of the best Kind, and such as *Hippocrates* mentions, *Lib. Prognost.* where we read, “ That under a violent and dangerous Peripneumony, Abscesses of the Legs
 “ are always of Service ;” And these, according to *Galen* in his *Comment* on the Place, are best, when they are removed at the greatest Distance downwards, and farthest from the principal Seat of the Disorder. *Hippocrates*, also, *Coac. Prænot.* 118. informs us, “ That long Fevers produce Tubercles, or Pains in the Joints ; which, however,
 “ are not inserviceable,” Hence Pains of the Feet, Legs, Knees, Hip, and Groin, being of considerable Duration, are very good as well as those of the Arms, Hands, and behind the Ears, when critically appearing. It often happens, in acute Fevers,
 that

that Nature, having discharged itself of Part of the Humours, by expelling them to some of the before mentioned ignoble Parts, is better enabled to deal with the Remainder, and Attempts an Evacuation, by which, in Conjunction with the Pains, which are continually attracting the Humours to the ignoble Part, the Disease is brought to a perfect Crisis. It seldom happens, but that, in a Crisis occasioned by Pain, the Patient suffers a Relapse; because the Matter thus thrown upon the Legs, or some other ignoble Part, by no Means, carries off the whole morbid Cause; but if with these Pains be joined some copious Evacuations, a perfect Crisis is happily effected.

But if these Pains are to be of any Service in a Fever, they ought to be long and vehement; by which Means they will attract a very considerable Quantity of the noxious Humour, and so make a Revulsion of great Part of the Cause of the Disease; as was observed by *Hippocrates*, in the Case of *Heropytus*, 3. *Epid. Sect. 3. Ægr. 9.* “About
 “ the sixtieth Day, it is said, the bleeding at his
 “ Nose ceased; but he was seized with a great
 “ Pain in his right Hip, and his Fever encreased;
 “ and, not long after, he was afflicted with Pains
 “ in all his lower Parts; and such were the Cir-
 “ cumstances of his Case, that either his Fever
 “ was more intense, attended with a considerable
 “ Difficulty of hearing; or these Disorders were
 “ remitted and alleviated, but the inferior Parts,
 “ about the Hips the more vehemently pained.
 “ About the eightieth Day, all the Symptoms
 “ were mitigated, though none entirely removed;
 “ for his Urine was well coloured, and had a copi-
 “ ous Sediment, and his Delirium was abated.”
 And, relating the Case of the Wife of *Epicrates*,
 1. *Epid. Sect. 3. Ægr. 5.* he says, that on the tenth
 Day, she was taken with a Pain in her Legs,
 which,

which, some Days after, was succeeded by a very natural Sweat, which allay'd the Fever. But there is one Thing to be regarded in relation to Pains; which is, as we observed before, that Pains seldom induce a true Crisis, of themselves without the Assistance of some other Evacuation: For which Reason, a Disease, owing its Crisis to Pain, is subject to return upon the Patient; because Pains are incapable of making a Revulsion of all the morbid Matter from the Viscera, but only a Part, whence it will be necessary for Nature to renew the Combat in order totally to subdue the Disease. Hence proceed frequent Relapses, according to the Observations of *Hippocrates*, on the Wife of *Epicrates*, beforementioned, on *Cleonaetides*, 1. *Epid. Sect. 3. Ægr. 6.* and the Virgin of *Abdera*, 3. *Epid. Sect. 3. Ægr. 7.* in describing which last he says, that, “ On the twentieth Day she had a pain
“ in her Feet, her Deafness and Delirium left her,
“ a small Quantity of Blood came from her Nose,
“ she fell into a Sweat, and was freed from her Fever. The twenty-fourth Day the Fever returned, with the Deafness; her Feet were constantly
“ pain'd and she grew delirious. On the twenty-seventh she fell into a plentiful Sweat, was
“ free from a Fever, and her Deafness was removed; the pain of her Feet continued, but,
“ in all other Respects, she had a perfect
“ Crisis.” *Galen, Comm. 1. in 3. Epid. Text. 19.* gives it as his Opinion, that, in an acute Disease, a Pain and Tumor in the left Hypochondrium and Spleen are not unserviceable. Pains excited in the lower Belly, by acrimonious Humours vellicating the Intestines, frequently signify a Crisis by Stools. Pains behind the Ears, of long Continuance, with a sufficient Measure of Strength, predict those critical Tumours called Parotids. No less salutary are those Pains which descend from the
superi-

superior to the inferior Parts ; for it is best for the Patient, when the Disease, in whatever Manner, recedes to a Distance from the principal Parts. Of this Sort of Pains speaks *Hippocrates*, 2. *Epid. Sect.* 5. “ A pain in the Head, he says, descends “ from thence into the Breast, thence into the Hy- “ pochondrium, and thence into the Hip ; for all “ these Parts cannot possibly be pained at the same Time.” And 1. *Prorrhet.* 114. “ Pains in the “ inferior Parts are easily supported.” The same is exemplified in the Case of *Herophon*, 1. *Epid. Sect.* 3. *Ægr.* 3. of whom *Hippocrates* observes, that, “ On the eighth Day he had a Fever, his “ Spleen, before elevated, subsided, and he un- “ derstood every thing ; he was affected with a “ Pain, first in his Groin, on the same Side with “ the Spleen, and afterwards in both Legs ; he “ had a tolerable Night, his Urine was of a bet- “ ter Colour, and deposited a small Sediment. “ The ninth Day he fell into a Sweat, had a “ Crisis, and the Disease intermitted. The fifth “ Day afterwards it returned upon him, together “ with a Tumour of the Spleen ; he had an acute “ Fever, and was deaf as before ; and on the “ third Day after the Relapse, his Spleen subsided, “ his Deafness was diminished, he had a pain in “ his Legs ; at Night he fell into a Sweat ; and “ the Disease terminated by a perfect Crisis, on the “ seventeenth Day.” Thus much have we spoken of good and salutary Pains ; in Order to deserve which Denomination, they must first begin on some critical Day, with Signs of Concoction, and either follow or precede some beneficial Evacuation, either by Hamorrhage, Vomitting, Stool, Urine, Sweat, or Spitting : And that they may be justly called good Pains, it is necessary, also, that the Patient should immediately, or soon after, find himself either totally cured or much relieved ;

lieved; and lastly, they must be no small and inconsiderable Pains, but great and afflictive; and not cease after a few Moments, but endure for a considerable Time. In general, all continued Pains of the Extremities, especially of the Feet, are of good Presage in acute Distempers.

C H A P. XX.

Pains prognosticating Death.

ALL Pains affecting a noble Part of the Body are bad, whether they are produced together with the Disease, and so are esteemed pathognomonic Signs, or are excited afterwards; for the former in Conjunction with other pathognomonic or proper Signs, form a Prognostic: Thus a violent and continual Pain of the Head in a Phrensy, with other proper and destructive Signs of a Phrensy, is mortal. Some Pains are generally mortal from the Excellence and Usefulness of the Part which they affect; those, for Instance, which seize the Heart, or cause Strangulations of the Mouth of the Stomach, the Fauces, Head, Ears, Breast, or Bladder. For Pains in these Members are always pernicious, and especially when attendant on a continual Fever, with other bad Symptoms, indicating an Inflammation, which is generally mortal. Of these Pains *Hippocrates, Sect. 4. Aph. 64.* thus pronounces: “ In Fevers a violent, burning Heat about the Stomach, with a Cardiogmos, or gnawing Pain about the Mouth of the Stomach, are bad.” And *Aph. 65.* “ In acute Fevers, Convulsions and violent Pains about the Viscera are bad.” In *1 Prorrhbet. 86.* it is said, that “ A Pain of the Fauces, without a Tumor, but attended with an Anxiety and Suffocation, is destructive beyond Measure.” and *Hippocrates, in Prognost.* says, that this Pain and an Orthopnoea without any Appearance of a Tumour in the Fauces, or Neck, bring very

very speedy Death; for the Pain of the Throat indicates an internal and violent Inflammation, according to *Galen* in his *Comment* on the Place, which must of Necessity be mortal. A constant and violent Pain in the Head, attending a continual and high Fever, is also very much to be dreaded; since it exhausts the Strength, inducing Want of Sleep, and a Delirium; and, at last, mortal Convulsions; agreeable to the Sentiments of *Hippocrates*, *Prognost.* where he says, “ That a violent and continual
 “ Pain of the Head in a Fever, if there are, besides, other mortal Signs, is a very fatal Prognostic.” Of which he gives Instances in *Phibistes*, 3. *Epid. Sect.* 2. *Ægr.* 4. *Polyphantus*, 7. *Epid. T.* 120. and the Maid Servant of *Eualcidas*, *ibid.* 131. three phrenitical Patients. Of a Pain in the Ears he says, *Lib. Prognost.* “ That an acute Pain
 “ of the Ears, in a continual and high Fever, is dangerous; for it threatens a Delirium and
 “ Death.” Again, concerning Pains in the Belly, we read in *Coac. Text.* 139. “ That a burning Fever proceeding from a severe Pain of the Belly,
 “ is mortal.” And, as to those in the Breast, we are told, 1. *Prorrhbet.* 70. “ That a Pain settled in
 “ the Breast, with a Numbness is bad; for if they happen to be taken with a Fever, it proves of
 “ the burning and mortal Kind.” And of those in the Bladder, *Prognost.* and *Coac.* 47. “ A Hardness and Pain in the Bladder are very difficult
 “ and destructive on all Accounts, but most fatal when attended with a continual Fever; for the
 “ very Pain of the Bladder is sufficient to destroy the Patient.” Pains of the noble Parts, therefore, if violent, are very dangerous in the Beginning of acute Diseases; and, if attended with other bad Signs, mortal.

As for Pains of the Viscera and noble Parts, which affect not the Patient in the Beginning of a-

cute Distempers, but are felt afterwards in the
 Progress of the Disease; if severe and constant,
 they are to be esteemed very pernicious, as shewing
 some noble Part of the Viscera to be afflicted with
 an high Inflammation, accessory to the Fever, and
 not to be subdued but by extraordinary Strength of
 Nature. Wherefore these Pains are usually suc-
 ceeded by very formidable Symptoms; such as a
 Coldness of the extreme Parts, which is the ordi-
 nary Consequence of violent Pains, according to
Hippocrates, Sect. 7 Aph. 26. where he says, that,
 “ Coldness of the extreme Parts, from a violent
 “ Pain of the Parts about the Belly, is a bad Symp-
 “ tom.” The Consequence of Pains of the Head
 “ are Deliriousness, mortal Phrensies, virulent Vo-
 “ mitings, Convulsions, Abscesses and Suppura-
 “ tions.” The Author of the *Prorrhethics, Lib. 1. P.*
7. says, “ That, in Pains of the Head, æruginous
 “ Vomitings, Want of Sleep, and Deafness, sig-
 “ nify the Patient to be near to Madness.” We
 find the same in *Coac. Prænot. 162.* In these Cases
 virulent Vomitings are very mortal, according to
 the Observation of *Hippocrates, 1. Epid. Sect. 2.*
 “ Pains and Heaviness of the Head and Neck,
 “ attended with a Fever, or without a Fever, in
 “ those afflicted with a Phrensy, terminate in Con-
 “ vulsions, or in æruginous or virulent Vomiting,
 “ in which latter Case the Patient sometimes dies
 “ suddenly.” Again, *1. Prorrheth. 115.* we are
 “ told, that, a pain of the Head, in a Fever,
 “ attended with Costiveness, and a thin aqueous
 “ Sweat, indicates the Patient to be subject to
 “ Convulsions.” The same we find almost Word
 “ for Word, in *Coac. 154, 177.* And, *Coac.*
171. it is said, that “ acute Pains of the Head,
 “ attended with a Torpor, and a Sense of Weight,
 “ indicate a Disposition to Convulsions.” The
 same in Effect is repeated, *ibid. 174.* In *1. Pror-*
rhet.

rhet. 104. Suffocating Pains of the Fauces, without a Tumour, threaten Convulsions; especially if they owe their Original to the Head." And *ibid.* "A Pain of the Loins, a Cephalalgia, and Cardialgia, with strong Efforts to expectorate, threaten Convulsions." From these and a Multitude of other Places in *Hippocrates*, it appears that violent Pains of the principal Parts, are succeeded by Convulsions. Abscesses are, also, consequent to such Pains. Thus, 1. *Prorrh.* 168. "In a Pain of the Head, a Coma, and Deafness indicate an Abscess behind the Ears." Continual Pains are Signs of a Suppuration, according to *Hippocrates*, *Seet.* 7. *Aph.* 22. "Pains of long Continuance, in the Parts about the Belly, produce a Suppuration." And, in *Prognostic*, we are informed, that long Pains in the Region of the Thorax and Lungs, which can neither be removed by Expectoration, nor Purgings, nor Phlebotomy, nor Medecines, nor Diet, indicate a Suppuration; provided as *Galen* has it in his Comment, there be no mortal concomitant Sign. We have an Instance to this Purpose, 7. *Epid. Text.* 60. in the Son of *Hegesipolis*.

And thus we find what Judgement is to be made, and what Prognostics to be drawn, from Pains molesting the Viscera, or noble Parts; but if these Pains are accompanied or succeeded, by some mortal Sign, no less than the Destruction of the Patient is indicated. The same Consequence may be prognosticated from a Variety of Pains, affecting the noble Parts, or other severe Symptoms of a different Kind, appearing at the same Time; for these, as they are Indications of several dangerous Disorders in Conjunction, so when attendant on Pain, or a Multiplicity of Pains, they portend nothing but the worst of Events; for if Nature finds it difficult to subdue one consider-

able Distemper, it must certainly sink and give Way to the joint Attacks of so many Diseases, unless it be endowed with an extraordinary Measure of Strength. To this Purpose we read 1. *Prorrhet.* 38. “ That in those who are afflicted with a
 “ Looseness, Lassitude, Pain of the Head, Thirst,
 “ Want of Sleep, Obscurity of the Speech, and a
 “ Feebleness, there is Reason to fear a high Delirium.” And *ibid.* 95. “ A Trembling of
 “ the Hands, a Pain of the Head and Neck, with
 “ a Dulness of Hearing, and thick and black Urine, are pernicious Signs, and portend black
 “ Vomittings.” Of different Pains affecting the noble Parts at the same Time, he thus expresses his Judgment, *ibid.* 72. “ A Pain of the Stomach with Tension of the Hypochondria, and
 “ an Head-ach, are malignant Signs.”

We proceed to consider the Pains of the ignoble Parts, which we have before declared to be good, if attended with a Concoction of the Humours, of considerable Duration, and effectual in removing, or, at least, what usually happens, in mitigating the Fever, with its threatening Symptoms, and putting the Patient in a better State. Such Pains begin as we said on critical Days, and are not concerned in exasperating any of the Symptoms. But Pains of the ignoble Parts in the Beginning of a Disease, when all Things are crude, by which no Symptoms of the noble Parts are removed or diminished, but rather exasperated and multiplied, and the Sick rendered worse, are of a bad Kind. But Pains arising in the ignoble and remote Parts, such as the Feet, Legs, Knees, Hips, Groins, and the like, are most to be dreaded, when succeeded by a Fever, and other no less severe and dangerous Symptoms, under which the Patient grows worse and worse. Of those we read in, *Coac. Præfag.* “ Convulsions in a Fever, attended with

I

Pains

“ Pains of the Hands and Feet, are malignant ; as,
 “ are, also, violent Pains of the Thighs. A Pain
 “ in the Knees is no good Symptom ; but a Pain
 “ in the Calves of the Legs is malignant, espec-
 “ ally when there is a Cloud in the Urine.” We
 have Instances of the Events of these Pains in the
 Cases of *Crito* and *Phalacrus*, who died under them.
 Of *Crito*, who lived in *Thasus*, it is related, 1. *Epid.*
Seēt. 3. *Ægr.* 9. — “ That as he was walking, a
 “ a Pain seized him in his great Toe, he took his
 “ Bed the same Day ; being affected with Shiver-
 “ ing and Nausea, and somewhat hotter than or-
 “ dinary ; at Night he was delirious. The next
 “ Day a reddish Tumour, with a Tension, arose
 “ over all his Foot, and about his Ankle ; he had
 “ an Eruption of black Pusticles, with an acute
 “ Fever ; and raved. Great Quantities of a pure-
 “ ly bilious Matter came away from him by Stool ;
 “ and he died the same Day being the second of
 “ his Illness.” The Case of *Phalacrus*, who was
 of *Larissa*, 3. *Epid.* *Seēt.* 3. *Ægr.* 5. was as follows :
 “ He was taken on a sudden, with a Pain in his
 “ right Thigh, which yielded to no Remedies :
 “ The first Day an acute burning Fever, came on
 “ by slow Degrees, by which the Pain was allevi-
 “ ated. The second Day the Pain of his Thigh,
 “ was still more mitigated, but his Fever encreas-
 “ ed, and he grew restless, and could not sleep ;
 “ his extreme Parts were cold, and he made Plen-
 “ ty of Water, but not of a laudable Kind. The
 “ third Day, the Pain of his Thigh ceased, but he
 “ became highly delirious, with much Restlessness
 “ and Jactation of the Body. On the fourth Day,
 “ about Noon, he died suddenly.” In these two
 Patients the Pains of the Foot, and the Thigh
 were of the worst kind, because they arose, at the
 first Commencement of the Disorder ; which Sea-
 son is, by *Galen*, *Lib.* 1. *de Crisibus*, *Chap.* 8.—rec-

koned the worst of all kinds of Pain; and were succeeded by an acute Fever, Delirium, Anxiety, Want of Sleep, and other dreadful Symptoms, indicating a Redundance of Humours, which affected different Parts, and produced a Variety of Diseases and Symptoms. The same fatal Event had the Disease described, 1 *Epid. Sect. 3. Ægr. 12.* when the Patient, being feverish, went to Supper; and being taken very ill in the Night, after vomiting up all he had eaten, was seized with an acute Fever: After many severe and threatening Symptoms in the Progress of the Disease, on the tenth Day he was taken with a Pain in his Legs, which was succeeded by an Exacerbation of all the Symptoms; and the next Day he died. Another Instance to this Purpose is the Woman of *Thasus*, 3. *Epid. Sect. 3. Ægr. 2.* — who, being in Child-bed, was on the third Day, for Want of her due Purgations, taken ill of a Fever; the twenty-seventh Day being free from a Fever, she was taken with a violent Pain in her right Hip, which held her a long Time; her Fever returned, her Urine became pale; after which she still grew worse, and died on the eightieth Day.

Pains of the ignoble Parts, are no less formidable and to be suspected, when they vanish and become insensible on a sudden, or when they begin in a remote Part, and thence remove towards the Viscera; which indicates a Conflux of Humours to the noble Parts. The Author of the *Prorrhēt. Lib. 1. T. 70.* pronounces: “Pains [*about the Ears*] ceasing without a Crisis is a bad Sign. *” *Galen*, in his Comment on the Place, to ceasing adds,

* *Prosper Alpinus*, after *Galen*, reads this Aphorism with the Words $\pi\alpha\gamma\ \delta\epsilon$, and so it makes a good Prognostic applicable to all Pain.

adds, *on a sudden* ; because he says the Word *καταμωλυθη*, there used, imports, “ a gradual
 “ ceasing or Solution ; but dolorific Affections
 “ becoming suddenly insensible, without a manifest
 “ Abscess formed in some other Part, indicate a
 “ Translation of the bad Juices upon the Viscera.”

Pains which vanish immediately after their Commencement, or violent Pains diminished, are of very bad Signification, as indicating great Weakness of Nature, which is disabled from expelling all the noxious Matter, or such a Redundance of Humours, as the Part affected is incapable of containing ; as *Galen* observes in the Case of *Crito* before-mentioned. To this Purpose, 1. *Prorrhēt.* 36. we read, “ that Pains in the Calves of the
 “ Legs [suddenly ceasing without manifest Cause]
 “ are succeeded by a Delirium.” And *ibid.* T. 37.
 “ If there appears a Cloud in the Urine, after the
 “ sudden Cessation of a Pain in the Thigh, it portends a Delirium.” Again, *ibid.* 92. “ A Pain
 “ of the Side accompanied with bilious Spit, ceasing on a sudden, without manifest Reason,
 “ prognosticates Madness.” This Event however as *Galen* observes, does not always, nor for the most Part succeed such a Suppression ; yet some other severe Disorder besides a Delirium, may be excited, by the Diversion of the Humour to the Brain. We conclude, therefore, that Pains in the ignoble Parts, suddenly ceasing, or becoming quite insensible, are of a very bad Kind. No less are those to be dreaded, which being first excited, in some Part remote from the Viscera, ascend afterwards to the upper Parts : On some Pains of this kind, *Hippocrates, Lib. 1. Prognost.* makes the following Remarks : “ Pains of the Loins, and the
 “ inferior Parts, attendant on a Fever, if they leave
 “ these Parts, and ascend to the Diaphragm, become,
 “ highly pernicious : For which Reason we are

“ to take into Consideration the other Signs ; and
 “ if any one of these appears to be bad, the Pati-
 “ ent is desperate ; but if, upon the Translation of
 “ the Disease to the Diaphragm, no bad Signs
 “ can be perceived, there is good Reason to ex-
 “ pect an Empyema.” A Recourse then of the
 Humour, from the inferior and remote Parts, to
 the superior, is of bad Signification, which is far-
 ther confirmed by 1 *Prorrhet.* 69. where we are
 told, “ that a Distortion of the Eye, from the
 “ Recourse, or Translation of a Pain, or Disease,
 “ from the Loins, is a bad Sign.” And *ibid.* 83.
 “ that a Pain of the Loins recurring to the Mouth
 “ of the Stomach, and attended with a Fever, Shi-
 “ verings, Vomiting of much thin and aqueous
 “ Matter, with a Delirium and Loss of Voice, ter-
 “ minates in black Vomitings and Death.” A-
 gain, *ibid.* 100. we read, that “ long and slow
 “ Pains of the Loins, which extend themselves a-
 “ bout the Hips, and excite a Nausea and Fever
 “ if communicated to the Head in an intense De-
 “ gree, soon become mortal, and the Patient dies
 “ in a kind of Convulsions.” And *Coac. Præfag.* 70.
 “ that Pains insensibly increasing, if they commu-
 “ nicate themselves to the Clavicles, and superior
 “ Parts become fatal.” Pains, then, in short,
 which affect remote Parts, and suddenly cease, or
 are translated to the superior Parts, are very dan-
 gerous ; and, if attended with some bad Sign, mor-
 tal. And lastly, Pains in any Part of the Body,
 which are not felt by the Patient, are a very bad
 Prognostic ; as signifying a Delirium, or an Ex-
 tinction of the sensitive Faculty. These are the
 Sentiments of *Hippocrates*, who tells us, 2. *Aph.* 6.
 that “ They who are affected with Pain in any
 “ Part of the Body, but are, for the most part,
 “ insensible of the same, are not in their right
 “ Mind.”

C H A P. XXI.

Of Prognostics drawn from Weariness.

THAT Lassitudes often terminate in acute Diseases, is sufficiently known to every one acquainted with Medicine. An Instance of this is by *Hippocrates* in *Epidem. Lib. 1. Ægr. 2.* said to happen to *Silenus*. We are therefore only to treat of the spontaneous Lassitudes, as they are always called by *Galen*, which have internal Causes. There is a three-fold Difference of these Lassitudes, the one proceeding from an Ulcer, another from Tension, and the Third compounded of both these. The first proceeds from a Cacochymy; the second from Plenitude, and the third from both these together. These generally affect the whole Body and seize the whole muscular System and Skin, sometimes the Back, which every Practitioner must have often seen, in Patients labouring under acute Diseases, sometimes the Head, sometimes the Liver, as we are inform'd by *Galen* in *Lib. de Curandi Rat. per Sang. Missionem*, sometimes the Spleen, sometimes the Abdomen, sometimes the Ribs, sometimes the Diaphragm, sometimes the Mouth of the Stomach, and sometimes others of the internal Members, sometimes also these Lassitudes are observed in the Arms, the Hips, the Legs or Feet. Some of them happening in the Beginning of Diseases, last long, some of them are perceived in the Height or State of the Disease, and others in its Decline. These Lassitudes are thought to prognosticate Recovery, which appear in the Arms and Legs, with the Signs of Concoc-tion; for such Lassitudes as well as Pains are perhaps Indications of a Propulsion of the Humours,
from

from the Principal to the remote, and ignoble Parts, and are to be accounted good if they appear with the Signs of Concoction, not only in these Parts, but also over the whole Body, and especially in the Back ; for they often succeed a Translation of the Humours, from the internal to the external Parts, such as the Muscles and Skin. Even ignorant Nurses when they hear Patients complain of a tensive and inflammatory Kind of Heaviness in the Body, which is often perceived in the Decline of Diseases, comfort them by saying, that it is a good Sign, since it indicates that the Matter of the Disease is carried outwards ; for it often happens that Patients before afflicted with the Violence of the Disease, perceive no Lassitude of the cutaneous Parts, but have such a Symptom. When the Disease quits its internal Seat and affects the external Parts. Such is the Consent of all the Parts of the human Body, that often the peccant Humours, in whatever Manner concocted by Nature, slipping from the large to the small Vessels, and at last insinuating themselves into the Muscles, or the Skin, produce a Weariness ; for such Lassitudes sometimes precede Abscesses. Thus *Galen* in *Lib. 2. Aph. 31.* informs us, “ that
 “ if in Fevers by whatever Cause a Lassitude is
 “ produced, Abscesses are form’d near the Joints,
 “ and especially about the Jaw-bones, but this
 “ happens because by the febrile Heat a large
 “ Quantity of Humour is raised to the Head,
 “ and afterwards received into the Glands of the
 “ Jaws ; just as it happens when any Humour is conveyed from the superior Parts to the Armpits or Groins. These Lassitudes are also good which disappear after either some artificial or spontaneous Evacuation, because they denote a laudable, and critical Evacuation by which the Patient is reliev’d. Thus *Hippocrates* in *Coac Predict.*

Text.

Text. 182. tells us that “ if those who being seized
 “ with a Coma and Weariness, become deaf, and
 “ seized with a Looseness, they evacuate red Stools
 “ about the Crisis, which afford them Relief.” But
 all those Lassitudes which without any Concoction
 of the Humours, appear either in the whole Body,
 the Back, or any other Part, are to be accounted
 bad, especially when they appear with bad Signs,
 and when the other Symptoms are numerous and
 violent. Those Lassitudes are also to be suspected,
 which are not alleviated by any Evacuation, whe-
 ther natural or artificial; and such Lassitudes were
 perhaps meant by the Author of *Prorrhetic*. when
 in *Lib. 1. Text.* 38. he says, “ that in Persons seiz’d
 “ with a Looseness, a Lassitude, a Pain of the
 “ Head, Watchings, Dimness of Sight, and Weak-
 “ ness, a Delirium is to be dreaded.” And in
Lib. Coac. Præfag. Sect. 1. Text. 35. we are told,
 “ that Weariness, accompanied with Dimness of
 “ Sight, Watching, an Inclination to Sleep,
 “ Sweats, and preter-natural Sleep is bad.” And
 in *Lib. 2. Coac. Præfag. Text.* 36. we are told,
 “ that excessive Lassitudes, accompanied with Hor-
 “ ror, Sweats apparently critical, and sudden
 “ Heats are bad at all Times, but especially when
 “ Blood drops from the Nose.” But Lassitudes
 are accompanied, with a great Number of other
 Symptoms, are of all others the worst, since
 they denote that Nature is oppressed, and over-
 born by a Redundance of Humours. Thus in
Lib. 3. Coac. Præfag. Text. 32. we are told, “ that
 “ it is a bad Sign, when Patients are afflicted with
 “ a Lassitude, an Hiccup and a Stupor,” and
 afterwards in *Text.* 221. it is affirmed, “ that a
 “ Rigor happening after a Distortion of the Eyes
 “ accompanied with Weariness and a Fever is a
 “ mortal Sign, and a Coma is also bad in such
 “ Patients.” Lassitudes are therefore bad and
 “ mortal,

mortal, when they appear with many other Symptoms are perceived when the Disease is absolutely crude, or discover themselves with any fatal Sign. But having treated sufficiently of these Things ; we now proceed to consider the Prognostics drawn from Watchings, Sleep, a Coma, and other lethargic Disorders.

C H A P. XXII.

Of Prognostics in Diseases from Watching.

WATCHING as well as Sleep, with respect to what they may portend, are to be considered first in their natural State ; for when no Change or Alteration, can be perceiv'd on this Head, we have good Room and Opportunity for Prediction ; since if the Patient sleeps and wakes, according to Custom in Time of Health, it is a good Sign and gives Occasion to presage an happy Event ; for it seems impossible for any Person to die of a Distemper, while his Times of Sleeping and Watching remain entire and without any Manner of Alteration. On this Subject *Hippocrates* in his Prognostics thus pronounces, “ As to Sleep, it is best when conformable to natural Custom, or when the Patient wakes by Day, and sleeps in the Night-time. But if there be any Alteration in this Respect, it is so much the worse, ” and in *Seet. 2. Aph. 2.* he says, “ that when Sleep composes a Delirium, it is a good Sign.”

As to Watching of which we shall now treat in particular, 'tis defin'd by *Galen*, “ an Extension of the Soul, from its original, to all the Parts of the Body, which sometimes happens to be great and copious, at other times little and inconsiderable,

“ considerable ; because the Soul is extended,
 “ from its Original, sometimes for a long Time to-
 “ gether, and in an abundant Manner ; at other
 “ times for a short while and more sparingly.”
 Hence then proceed much and little Watching ;
 But what we treat of at present, is a great preter-
 natural Extension and Effusion of the Soul from
 its Original to all the Parts of the Body, proceed-
 ing from a Dryness of the Brain, occasion’d by
 hot and acrid Juices or Exhalations, as we are
 taught by *Galen* in many Places, particularly, *Lib.*
3. de Locis affect. and *Com. 4. in Lib. de R. V. 7.*
A. and Com. in Prognost. and *Lib. 4. de Præſag.*
ex Puls. Cap. 5. and *Lib. 3. de Locis affect.* and in o-
 ther Places he tells, that Watching is the proper
 Effect of Dryness, as Sleep is of Humidity ; and
 that as it is the Property of Heat to produce De-
 liriousness, so it is of Dryness to be the Cause of
 Watchings : Whence they who have their Brains
 affected at the same Time with an Excess of Heat
 and Dryness, are alone both watchful and delirious
 as the same Author observes, *Lib. 4. de Præſag. ex*
Puls. Cap. 8. and in his Comment on *Seët. 3. Aph.*
31. he says, that old Persons are wakeful from
 Dryness.

From the Causes of Watchings we shall now
 consider what may be learnt for prognosticating
 their Events ; and here first we shall speak of
 Watchings, from which we may draw favourable
 Prognostics ; for tho’ all Watchings are in them-
 selves bad, yet there are some which have a very
 good Signification, and such are these which pre-
 cede good Crises, and are not accompanied with
 Restlessness, Anxiety, Deliriums, Convulsions, Pains,
 and other Symptoms, as *Galen* in *Lib. de Crisibus*
 observes. These Watchings are perceivable in the
 Height or Increase of the Diseases at which Time
 it is usual for the Patient to be almost always per-
 petually

petually waking, to be under great Disorder, and to have the Fever more and more exasperated, the nearer they come to a Crisis, as we are told by *Galen* in *Seet. 4. Aph. 70.* and the same Author in *Lib. 3. de Crisibus* pronounces watching with Signs of Concoction in acute Diseases, the Fore-runner of a Crisis. Of such Patients we read, 1. *Prorrh. 132, 135, 136*, where it is said, “ They who on a sudden (ἐκθῦ, for which some read ἐκθελᾶ, fe-
 “ date, composed) appear very much disordered,
 “ are wakeful, and bleed at the Nose, are in some
 “ Measure relieved on the sixth Day,” and *Text. 135*, “ They who are afflicted with an Heaviness
 “ of the Head and a Pain in its fore Part with per-
 “ petual Watching are subject to an Eruption of
 “ Blood at the Nose,” and *Text. 136*, “ perpe-
 “ tual Watching with sudden Jactations and In-
 “ quietude, signify an Hæmorrhage, and especial-
 “ ly if there has been any previous Discharge of
 “ that Nature,” and again *Text. 149*. “ An Hor-
 “ ror, attended with critical Sweats, and return-
 “ ing on the next Day with unaccountable Sweats,
 “ portend in my Opinion an Hæmorrhage.”
 Once more, *Coac. 110*. “ Sudden Inquietudes with
 “ Watchings and black and hard Stools, are
 “ sometimes fore-runners of an Hæmorrhage.”
 These then are the Watchings, from which we may venture to predict the Recovery of the Patient, on the same ground as from Pains, Convulsions, Deliriums and Anxieties preceding a Crisis.

All Watchings except those before taken Notice of, however caused or circumstantiated, are bad ; for Watching dries the whole Body, and as *Galen 7. M. M. Cap. 2.* observes, is extremely prejudicial to such as labour under a Dryness, and induces on them, if it continues long, Convulsions and Consumption. It is no wonder therefore, that in burning Fevers, obstinate and perpetual Watchings, bring

bring on mortal Convulsions, since in other Cases they cause violent Inflammations, and in some Subjects Fevers, especially as *Galen, Lib. 1. de Sanitate tuenda*, observes, in Infants Watchings refrigerate the internal Viscera, by resolving their Heat. Agreeably to this it is asserted by *Hippocrates, 6. Epid. Sect. 4. Aph. 12.* that, “ in watching the external Parts are evidently hotter, and the internal colder.” He there teaches us also that Watching digests and resolves Bodies. Whence it is necessary as *Galen, Lib. 12. de M. M. Cap. 8.* infers, that by its long Continuance, the Patient must be extremely weakened and exhausted. We may add to this, that Watching foment and increases the Crudities of the Humours, as we are told by *Galen, Com. 1. in Lib. de R. V. 7. A.*

For the Reasons aforesaid all Watchings in acute Diseases, are to be esteemed bad, but the most pernicious, are those which are perpetual and which by inducing all the bad Symptoms, before-mentioned cannot but afford too just Grounds for prognosticating a fatal Event. It is indeed customary for perpetual Watchings, to bring on Convulsions and a Delirium ; which they effect by two different Ways and Means, one by drying and inflaming the Brain, and the other by a Repletion of that Part with an hot Humour, since all Watching as we observed before indicates either a Vacuity and Exsiccation of the Brain ; or a Repletion of it with hot Humours, or an Inflammation of that Part. Convulsions and a Delirium from Watching procured by this latter Means, are not indeed absolutely fatal ; for either by a Resolution and Evacuation of the hot Humour, or a Propulsion of it to some other Part, they are sometimes removed. With Relation to this Subject we read, *Coac. 109.* “ That in Children under an acute Fever, Costiveness with Watching, much crying, and

“ and striving, Alteration of Colour and great Red-
 “ nefs indicate Convulfions.” But tho’ Watchings
 with thefe Symptoms are not always mortal, they
 are however very much to be dreaded. Where-
 fore *Hippocrates* in *Seét. 7. Aph. 18.* juftly pronun-
 ces watchings attended with Convulfions and a De-
 lirium a bad Sign.

Convulfions and a Delirium attendant or confe-
 quent on perpetual Watchings, and not caufed by
 a Repletion of the Brain, with hot Humours, are
 abfolutely mortal in the fame Manner as Convul-
 fions fupervening upon burning Fevers indicate
 inevitable Deftitution. Thus it was in the Cafe
 of the phrenitic Patient who could not fleep, and
 died on the fourth Day as is obferved by *Hippocra-
 tes, 2. Epid. Seét. 3. Ægr. 4.*

Watchings with fome other attendant Signs, as
 æruginous Vomitings and Pain of the Head, por-
 tend a furious Delirium ; and Death, agreeably to
 what we are told by the Author of *1. Prorrhet. 10.*
 “ That a Pain of the Head attended with ærugi-
 “ nous Vomitings, Watchings, and Deafnefs are
 “ foon fucceeded by a Mania,” as it was in the
 Inftance of the phrenitic Subject before-menti-
 oned.

We may conclude, that conftant and perpetual
 Watching in acute Difeaſes are deadly, as they
 were in the Cafe of the phrenitic Patient aforeſaid,
 and of the Wife of *Dromeades, 1. Epid. Seét. 3.*
Ægr. 11. who continued without Sleep from the
 firft to the fourth Day, and died on the fifth, *Hip-
 pocrates 1. Epid. Seét. 2. Stat. 3.* informs us, that
 many under burning Fevers died after perpetual
 Watchings ; whence in *Prognof. he* very juftly
 pronounces it, “ a very bad Sign, when the Pati-
 “ ent can neither fleep by Day nor Night,” for
 either Pain and great Anxiety, or a Delirium are
 fignified by it.

Watchings attended by some mortal Sign are absolutely fatal. Here we ought attentively to consider the Evacuations attending this constant want of Sleep ; and if those are all bad, as indicating a symptomatical, useless or depraved Excretion of Nature, they pretend certain Death.

Watchings accompanied with cold, copious Sweating of the Head are bad. With Relation to this we read, *Coac.* 41. that “ they who were afflicted with cold Sweats, watchings and vicissitudes of Heat and Cold were in a bad State.”

Of no better Signification are Watchings attended with other Excretions, which give no Relief to the Patient, but are Signs of Crudity ; such are a Stillation or Falling by Drops of Blood from the Nose and virulent Vomitings.

Sometimes Watchings are succeeded by Evacuations, which affording no Relief, are esteem'd very bad, prove injurious to the Sick and encrease the Disease. Such a Consequence in all Evacuations and Symptoms under which the Patient might reasonably expect to be eased is pernicious, as we are taught by *Galen Com.* in *Prorrhet.* and other Places, because in acute Diseases, Excretions or other Circumstances, which use to relieve the Patient, if they answer no such Purpose are said to be bad ; but if they are so far from being beneficial, that they render the Case of the Sick really worse than it was before, they may safely be pronounced fatal.

As pernicious Convulsions, furious Phrensies and Tremblings, are frequently the Consequences of continual watchings, so it sometimes happens that a mortal Coma succeeds them ; for as a long Sleep, after much watching which refreshes the Sick, is a very good Sign ; so a long Sleep which is so far from refreshing, that the Patient rather finds himself fatigued and injured by it, must be of mortal Signification, agreeably to that of *Hippocrates*,

crates, Sect. 2. Aph. 2. “ Sleep which composes
 “ a Delirium is good, ” and the preceding *Apho-*
rism, “ A Disease in which Sleep creates Pain and
 “ Anxiety proves mortal. ” But where Sleep
 helps and relieves the Patient, the Disease is not
 Mortal.

A Coma succeeding a perpetual watching is generally fatal ; as proceeding from a Refrigeration and Resolution of the natural Heat ; which must be highly destructive as *Galen, Com. in Sect. 4. Aph. 76.* observes ; for Coldnesses, he there says, which are consequent upon hot and dry Affections are incurable. A Coma sometimes succeeds a Watching or want of Sleep, from a Resolution of the Bile, and a dry Evaporation which was the Cause of that Watching ; the pituitous Humour still remaining, which moistens and dilutes the Brain ; and such a Coma with Signs of Concoction and the Strength not much injured cannot be thought pernicious.

C H A P. XXIII.

Of Prognostics from Sleep in Diseases.

ALL Sleep from which the Patient awakes not at all, or not without Difficulty, but labours under an extraordinary Drowsiness, or propensity to Sleep, is of a lethargic Kind, of which Nature is a *Coma* or *Catophora*, a *Carus*, a *Catoche*, *Catalepsis*, and *Veternus* or Lethargy. For our Instructions in forming Prognostics from these disorderly Kinds of *Sleep*, as well as from that which is natural, we are to premise some Things, which may be of Use to us, in acquiring a just Knowledge of those soporiferous Affections. And here, we shall divide *Sleep* into

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natural

natural and *unnatural*. Natural Sleep according to the *Definitiones Medicæ*, ascribed to *Galen*, is a Retreat or Recourse of the Soul, from its Boundaries to its Original, according to the Course of Nature ; or it is a Rest or Cessation from animal Actions. In this Sleep, the natural Heat which was fatigued and exhausted with Labour and Watching, retires into the Viscera, and there receiving fresh Recruits from the copious Humid residing in those Parts, creates forthwith renewed Force, and rouses the Subject from Sleep. In Conformity to this Sentiment, we are told by *Hippocrates*, 6 *Epid. Sect. 4. Aph. 12.* “ That in Watching, the external Parts are evidently hotter, and the internal colder ; but that the Reverse happens in Sleep.” And *Sect. 5. Aph. 28.* he observes, “ That in Sleep, the Blood retires more to the inward Parts.” *Galen*, makes the same Observation in his Comment, when he says, “ That a Person, while awake, has his exterior Parts hottest, and the interior coldest, and that the Reverse happens to him in Sleep.” And a little after, in Confirmation of the Judgment of *Hippocrates*, he adds, that in Sleep, the Blood, and with it the natural Heat, retires to the inward Parts ; and, in waking, is diffused on the Parts, towards the Superficies. By this inward Recession of the natural Heat, and the consequent Refrigeration of the exterior Parts, all the Actions and Operations of the Senses are suppressed and lie dormant, the Passages of the Nerves, through which the Heat is diffused outwardly, and the animal Faculties exert themselves, being obstructed by the Cold, whence, as *Galen* observes, there follows a Cessation of all the Actions of the Soul. This, then, is natural Sleep, which as we said, is occasioned by a Retirement of the natural Heat, exhausted by Watching, to the Viscera, in order to be recruited. Hence

it is that Sleep becomes customary after Meals, and, what is, also, a particular Cause of Sleep, that at such a time a Multitude of gross and humid Vapours ascending to the Head, obstruct the Passages of the Brain, by which Means the Heat is repressed and inclosed within, and rendered incapable of diffusing itself, in order to awaken the Subject, before it has accomplished an Extenuation and Excussion of those Vapours. We conclude then, that natural Sleep is occasioned, either by a Retirement of the natural Heat, dried up and exhausted by Watching, and standing in Want of due Humidity, to the Viscera, in order to be recruited, or from Vapours arising from the Food, and obstructing the Passages of the Brain. This last Sleep, indeed, is by some esteemed a Kind of unnatural Sleep, and it is plainly so, and so much the more, when those Vapours are more copious, as we may observe in drunken Persons, who Sleep long and profoundly, from an Oppletion of the Brain, with Vapours, generated by an excessive Quantity of Wine. With Relation to this Subject, we are told by *Hippocrates, Sect. 5. Aph. 5.* “That if a drunken Person loses his Voice on a sudden, he dies in Convulsions, unless he be seized with a Fever, or recovers his Voice at the Time, when a Crapula generally terminates,” for, in such a Case, if the Wine and its Vapours be not digested and discuss’d by the Heat, they induce a Suffocation. Hence he had Reason to intimate, that Persons in such a Condition are relieved by the Accession of a Fever, because the febrile Heat, which is far more efficacious than the Natural, digests the Vapours of the Wine.

This, then, is one of the unnatural Kinds of Sleep, which Physicians call by various Names, according to the Diversity of their Causes, though they all come under the general Appellation of *Lethargic*.

gic. This Affection is incapable of exerting itself outwardly, but remains latent and confined within, either on Account of the Multitude of Humidities, which oppress the Brain, or the Cold alone, or on both Accounts, or from mere Weakness.

That Kind of unnatural Sleep which affects the Patient in a Lethargy, is properly called *veternous*; another Kind is what the *Greeks* call *καρος*, a *Carus*, and the *Arabians*, *Suboth*. Besides, there are other kinds, which take the Names of Catoche or Catalepsis, or as it is generally termed, *Congelatio*, a Congelation, a *Coma*, a *Catophora*; all these are Species of unnatural Sleep, whose Nature is to be examined, in order to enable us to form Predictions from them.

First then we will suppose, that all who are affected with an unnatural Sleep, are said to be comatous or veterous (Lethargic). *Galen* in 3. *Epid. Com.* 1. T. 7. calls them *comatous*, who have a strong Inclination or Propension to Sleep. He calls it a *Propension to Sleep*, when the Patients are unable to watch, or remain with their Eyes open, but keep them winking or twinkling. And in his Comment on *Com.* 2. *Aph.* 3. he calls a *Coma* a long Sleep, from which it is difficult to awake; and this Difficulty of awaking, is what distinguishes this Affection, from a long natural Sleep, as the same Author observes. *Com.* in 2. *Aph.* 1. where he says, “ that many are deceived who
 “ persuade themselves, that comatous Affections,
 “ begin with a long Sleep; for we have said e-
 “ nough to convince them that they cannot be cal-
 “ led a *Coma*, before they come in Conjunction
 “ with a Difficulty of awaking; and that a Sleep
 “ which exceeds the natural Bounds in Re-
 “ spect of Time, but is not attended with a Dif-
 “ ficulty of awaking, is rightly called a long
 “ Sleep.”

“ Sleep.” we bestow therefore the Epithet of Comatous or Lethargic, on a Sleep from which it is difficult to rouse the Patient, or such a Propension to sleep as keeps him with his Eyes not indeed open but winking and desiring to shut his Eye-lids in Hopes of Sleeping.

The Species of lethargic or veterous Sleeps are distinguished in, that some of them, imply no more than a Propension to Sleep, of which Nature are what we call a *Coma*, *Cataphora*, and a *Marcor*, (perternatural Drowsiness,) others include in their Notion, not only a Propension to Sleep, but a violent Drowsiness, and an almost invincible Necessity of Sleeping, as is observed in a Lethargy. Others again import besides, a *Congelatio* or *Deprehensio* affecting all the Parts of the Body, which Disorder is called by the *Greeks*, *Catoche* and *Catalepsis*, and in the last Place there are others which together with a Difficulty of awaking and an almost invincible Necessity of Sleeping, include a Privation of all Sense and Motion, as well as Reason, as in that lethargic Affection which the *Greeks* call *Caros*, and the *Arabians*, *Suboth*.

These lethargic Sleeps, also admit of another Distinction; for some of them are simple and exquisitely such; others mixed with Watching: In this Respect a *Coma* is distinguished into what is simply so called, and into what the *Greeks* call *Κῶμα ἄγρυπνον*, a *wakeful Coma* as they also call the former *Κῶμα ὑπνώδες*, a *Sleepy Coma*. Thus we call an Affection compounded of a Lethargy and a Phrensy by the Name of *Typhomania* in which the Patients sleep, wake and are delirious. Of such a Disorder are we to understand *Hippocrates*, 3. *Epid. Sect. 3.* where he says, “ that of those who laboured under Phrensies, none was outrageous, “ as it generally happens in such Cases, but sunk “ away

“ away under the Weight and Oppression of a
 “ malignant Kind of *Torpor* and *Cataphora*.”

Having premised these Things concerning the Differences of lethargic Sleeps, we proceed to enquire into the Causes. *Galen*, in 3. *Epid. Com.* 1. T. 7. assigns four Causes of a Coma, or Cataphora. The first is an extraordinary Humefaction of the Part, which is the Fountain of Sensation (and in which *Aristotle* has rightly demonstrated, that Sleep is produced) as it sometimes happens in Drunkenness. The second is only Cold, as when it is occasioned, from the Use of Narcotics. But this Cold either affects the first Original, or results from a Consumption of the natural Heat, by an immoderate flammeous Heat, the Consequence of which is mortal. The third Cause consists of a Complication of Heat and Moisture, from whose Concurrence, also, proceed what we call a comatous Sleep. The Fourth and last is a Decay of Strength ; and this is the Cause of that Kind of Coma which is observed in dying Persons, who, on Account of Weakness, are not able to keep their Eye-lids open ; and it is peculiar to Persons in this Circumstance, that after they have shut their Eyes, they take little or no Sleep, but lie waking, and yet have not the Power to lift up their Eye-lids. *Galen*, in 2. *Aph.* 3. *et de loc. affect.* Lib. 3. Cap. 3. and *de Præſag. ex pulſibus* Lib. 4. Cap. 8. and in many other Places teaches, that the proper Sign of Dryness is Wakefulness, of Humidity profound Sleep, and of Coldness Dotage, accompanied, also, with a profound Sleep, as appears from the Use of Narcotics. From a Humidity of the Brain, attended with a Refrigeration, proceeds a lethargic Sleep, and the Consequence of a Coldness and Dryness of that Part is a Catalepsis, that is a *Deprehensio* or *Congelatio*, under which Disorder the Patients are not comatous, but keep

their Eyes fixed and staring, without ever closing them.

These, then, are all the Causes which *Galen* assigns of simple or exquisite soperiferous Affections; but when these Disorders are of a complicated Nature, as for instance, when a Person under a Coma continues waking, and even appears delirious, there must of Necessity be a complicated Cause. We have observed, that there is a sleepy, and wakeful Coma; the Cause of the first we have already assigned, the other happens, according to *Galen*, on 2. *Aph.* 1. and *Lib.* 4. *de Præfag. ex Puls. Cap.* 8. when the Brain is oppressed with Heat as well as Humidities, in the same Manner as when from a Mixture of hot and pituitous Humours in the Brain, there arises that Affection compounded of a Phrensy and Lethargy, which the *Greeks* call *Τυφμανια*, *Typhomania*, of which we have spoken before, and supposed to be the Case of those described by *Hippocrates*, 3. *Epid. Sect.* 3. who died under a violent Cataphora, after labouring for a long time under a continual Coma of the wakeful Kind. *Galen*, in his Comment, tells us, that a wakeful Coma proceeds from a Putrefaction of cold Humors in the Brain; for a Coma proceeds from Humidity; and a Delirium from an Acrimony excited by Putrefaction.

We proceed from the Causes of the various Kinds of Sleep, to the Prognostics which may be drawn from them, beginning with the Natural. Now as all unnatural Sleep is bad, so on the other Hand all natural Sleep is good and beneficial; since, as *Galen* says, *Com. in 6. Epid. Sect.* 4. *T.* 12. it concocts the Humours, by Virtue of the Heat retiring to the inward Parts; and as he tells us, *de Caus. Puls. Lib.* 3. *Cap.* 9. by the Increase of the internal Heat the Concoctions in the Veins and Arteries, and in the whole Animal, are highly promoted. For this Reason Sleep is to be avoided

ed in the Beginning of internal Inflammations, as attracting the Matter to the inward Parts and Viscera; unless, as the same Author observes, *Com.* in 4. *Aph.* 67. it may be thought to prove more beneficial by concocting the Humours, than pernicious on that other Account. Sleep is beneficial in the Decline of Diseases, otherwise it proves mortal, as may be inferred from *Galen*, *Com.* in 2. *Aph.* 2. Sleep is known to be good and salutary by its mitigating the Inflammation, Fever, Pain, or Delirium, which it effects whenever it concocts the morbid Matter. To this Purpose is that of *Hippocrates*, *Seet.* 2. *Aph.* 1. "Sleep, " which increases the Pain, and Uneasiness of a " Disease, is mortal; but Sleep which gives some " Relief is not mortal;" nay is rather good and serviceable in the Decline of Inflammations, Pains, and Fevers; and, in short, is always salutary, as indicating a Concoction and Digestion of the Humours by the Heat, agreeable to that of *Hippocrates* in the second Aphorism of the same Book, where he says, "When Sleep composes a Delirium it is a good Sign." And *Galen*, in his Comment, approves that Sleep which mitigates an Inflammation, Fever, Pain, and Delirium. Sleep is known to be good, when it appears to be profound, and not turbulent; for such Sleep, as you read *Coac.* 152. indicates a laudable Crisis. But the best Kind of Sleep is what succeeds long Watching, and which appears to be sweet to the Patient, though it be of long Continuance. *Galen* in 1. *Prorrh.* speaks of some, who after three or four Days waking, slept a whole Day and Night, and found great Relief from it; such long sleep usually proves of great Benefit to Children, and is commended in them.

We have said enough with respect to the Indications and Prognostics to be drawn from natural

Sleep, and proceed to treat of the unnatural Kinds of Sleep. And first we read, *Coac. Præfag. Text.* 178. τὸ παρῶδες πᾶσι κακόν, “A carous Disposition is on all Accounts bad.” For though in drunken Persons, as some say, Sleep is neither to be absolutely commended nor condemned, yet several have been known, who after a Day and Nights profound Sleep, after a Debauch, have never yet waked. Very justly, therefore, was it pronounced by *Hippocrates*, of such Persons, *Seet.* 5. *Aph.* 5. that if they be suddenly seized with an Aphony, they die in Convulsions, unless they are relieved by a Fever, or recover their Voice at the usual Time when a Crapula is solved.

But can there be any good Indication produced from comatous Sleeps? most certainly, since they are frequently Fore-runners of such Crises as are formed by Hæmorrhages at the Nose, or from the Parotides, the Blood ascending to the Head. But then this favourable Judgment must be confirmed by Signs of Concoction in the Excrements, and by other critical Signs; with Relation to which it is said, 1. *Prorrh.* 168. “That a Coma and Deafness attending a Cephalalgia, end in an Eruption of an Abscess behind the Ears.” And 2. 169. “A Tension of the Hypochondrium, with a Coma, Restlessness, and a Cephalalgia, terminate in the Parotides.

With Relation to bad Kinds of Sleep, all which exceed the Bounds of Nature are supposed to be such, according to *Hippocrates*, *Seet.* 2. *Aph.* 3. where he says, “That both Sleep and Watching, if they exceed the Bounds of Nature, are bad.” But with respect to Sleep, we are to have a special Regard to Custom, which is a second Nature. Bad, also, is all Sleep from which the Patient receives no Benefit, and much more that Sleep which leaves him in a worse State than before; for such

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in *Sect. 2. 2. Aph 1.* is pronounced mortal; and *Galen*, in his Comment thereon, tells us, “ That as
 “ Sleep in the Decline of a Disease, is of great
 “ Service, if it relieves the Sick; so if it renders
 “ his State rather worse it proves mortal.” In the same Place he teaches, that Sleep is hurtful in Fevers, when neither the Fever nor its Symptoms are diminished, but increased or exasperated by it; or new Symptoms, as Pains and a Delirium, are excited; or when the Patient who was delirious before his Sleep, perseveres in his Delirium after it; or if the Sleep degenerates into a Coma, from which it is impossible, or at least, difficult to rouse him. All these Aggravations proceed from the Malignity of the Humours, which being left unconcocted by the natural Heat, recur upon the Viscera, and oppress those Parts, as the above-said Author there shews,

A Coma in the Beginning of Diseases, as it is usually occasioned by a Redundance of Humidity oppressing and moistening the Brain, can be an Indication, of no other than a severe and dangerous Distemper, since it is a manifest Sign, that the Brain begins to be injured by so great a Multitude of Humours, and if attended with some other pernicious Symptoms, proves mortal. Thus it happened in the Case of the Wife of *Olympiades*, 7. *Epid. T. 49.* who on the fifth Day being seiz'd with a Coma, was insensible of Endeavours used to rouse her, and recovered not the Use of her Speech, which she had lost, nor was any way reliev'd, but drew her Breath in a sublime Way, through her Nostrils, all which concomitant Symptoms portended a fatal Event to the Coma. A Coma, also, appearing not in the Beginning, but at the Height of a very hot and severe Distemper, is no less fatal than if it were excited by a Decay of Strength. An Instance of this Nature we have in *Hermocrates*, 3. *Epid.*

Epid. Sect. 1. Ægr. 2. on whom *Galen*, thus comments : “ The Coma which seized *Hermocrates* on
 “ the eleventh Day, was induced either by an ex-
 “ traordinary Refrigeration of the Brain, or
 “ an Imbecility of the Faculty ; but from which
 “ soever of them it proceeded, it was extreme-
 “ ly pernicious : For we have demonstrated, that
 “ Coldnesses consequent on hot and dry Disorders
 “ are incurable ; but what is occasioned by Weak-
 “ nesses, signifies that Death is very near at Hand.”
 We have already observed that this Kind of Coma
 may be known by *Galen*’s Description of it, *Com. 1.*
in 3. Epid. T. 7. “ The Patients he says after they
 “ have shut their Eyes, have little or no Sleep,
 “ but lie waking, tho’ unable to raise their Eye-
 “ lids.” Again, that Coma is no less mortal, as
Galen, Com. 1. in Prognost. in which the Patients lie
 with their Eyes staring, and never shut them, a
 Symptom common to those who are affected with
 a *Congelatio*, or *Deprehensio* Of this Sort of
Coma, *Galen* discourses in the Place above quoted,
 in the following Manner : “ We ought to regard,
 “ the Suspention, as *Galen* says, of the Eyes in
 “ Sleep ; for if any Part of the White of the Eye
 “ appears when the Eye-lids are shut, and the same
 “ is not occasioned by a Flux of the Belly, or taking
 “ Medicine, or the usual Custom of the Patient in
 “ sleeping, it is a pernicious Sign, and highly de-
 “ structive, as indicating an Extinction of the
 “ Faculty which moves the Eye-lids.” An In-
 stance to this Purpose we have in the Wife of
Theodorus, 7, Epid. T. 27. of whom *Hippocrates*
 observes, that, “ Her Eyes were sunk down, and
 “ rested mostly on the lower Eye-lid, with a fixed
 “ and stupid Look, and the Whites appearing
 “ pale and discoloured, and like those of dead
 “ Persons.” Such is the Aspect of those who are
 affected with a *Congelatio*, which Disorder is by
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the *Greeks* called *Catoche* or *Catochus*, and *Catalepsis*; and the Patients by *Galen* on the *Prorrhetica*, those under a *Catochus*. Of those the Author of the *Prorrhet.* 69. speaks, where he says, that, “ A
 “ *Catochus*, and an *Aphony*, attended with an
 “ *Eclysis* (or a universal Faintness or Feebleness)
 “ are pernicious.”

But we may be instructed to pass our Judgment upon a *Coma*, not only from the Variety of its concomitant Causes, but from other Symptoms, which precede, or are consequent upon it. In the first Place, from preceding Signs, as for instance, when a *Coma* succeeds long Watching, proceeding from a very hot and dry Cause; in this Case it is deadly as we observed in another Place, where we shewed that a Coldness consequent upon hot and dry Diseases is mortal. For this Reason Physicians regard a Lethargy, which succeeds a Phrensy, as a most fatal Disorder. A *Coma* therefore, which comes upon the Patient after long Watching, except it be critical, is pernicious. In the same Manner is a *Coma* to be esteemed good or bad, from the good or bad Signs, which accompany it; for with other bad Symptoms it must necessarily be bad and dangerous: But when the Patient lies under a *Coma*, and at the same time continues waking, which indicates no small Degree of Malignity in the Distemper, it foreshews a difficult or dubious Case: And thus it is also when a *Coma* is attended with a Delirium. According to the Observation of *Hippocrates*, 3. *Epid.* Sect. 3. Stat. Pest. and in particular Instances, whose Causes are related in the same Book, severe and dangerous Symptoms, attending a *Coma*, render it a very dangerous Disorder. Thus according to the Author of 1. *Prorrhet.* 89. “ A *Coma* with a Distortion of the Eye is
 “ bad.” And *Coac.* 180. “ They who in the Beginning
 “ of a Disease are comatously affected, sweat
 “ 2

“ thin Matter, and discharge a concocted Urine ;
 “ who labour under a burning Heat, succeeded
 “ by Refrigerations without a Crisis, the Heat, re-
 “ turning, after short Intervals, and who become
 “ torpid, comatous and convulsive, are in a dan-
 “ gerous State.” And no wonder, since there is
 a Complication of so many formidable and deadly
 Symptoms, And in the following Text we read,
 “ that comatous Sleep, and extraordinary Refri-
 “ gerations of the Body are mortal.” But this
 is to be understood of a burning Fever, in which
 the Patients burn inwardly, and shiver with cold
 outwardly ; and in such Disorders a Coma is al-
 ways destructive. In the last Place it may very
 well be known what a Coma portends, from the
 Signs which appear after it ; for it appears to be
 critical when followed by some good Excretion
 or Evacuation. But it seems proper to a Coma
 to portend the critical Appearance of the Parotides.
 Thus we read *Coac. Præfag.* 185. “ That they who
 “ are oppressed with a Coma, Nausea, and Pain
 “ of the Hypochondria, and spit little and fre-
 “ quently, may expect Abscesses behind the Ears ;
 “ or perhaps the Coma may be attended with a
 “ convulsive Disposition.” Sometimes a Coma
 is the fore-runner of a Flux of the Belly. Thus
 we read in the same Treatise, *T.* 182. “ That
 “ they who labour under a Coma, attended
 “ with a Lassitude and Deafness, are relieved by a
 “ critical Flux of the Belly, discharging itself in
 “ red Stools.” But the Author of *1. Prorrhætic.* 1.
 1. which is repeated, *Coac.* 179. tells us, “ That
 “ a Distillation of Blood from the Nose, under a
 “ Coma is a mortal Sign. Of the same Significa-
 tion, also are all bad Evacuations and bad Sym-
 toms appearing after a Coma, as portending a hard
 and dangerous Crisis. Thus for instance if a
 Coma be succeeded by Convulsions, a Delirium,
 Aphony,

Aphony, Anxiety, violent Pains of the Viscera, or other bad Symptoms, they are so far from being good Prognostics, that they portend a fatal Event.

The End of the Second B O O K.

B O O K III.

C H A P. I.

Of how great Importance a Knowledge of the moving Faculty is to Physicians in prognosticating the Events of Diseases.

HAVING considered the Strength and Weakness of the reasoning Faculty, and thence investigated what is to be pronosticated with Respect to the Events of Diseases, we now come to consider the moving Faculty which is no less useful than the others in forming Prognostics. That this Faculty therefore is strong and in good order, is denoted by the just and natural Motion of the Parts of the Body; whereas its impotence or weakness, are denoted by a Diminution, Vitiation, or Abolition of the Motion of the Parts. The injured Action of the moving Faculty, by which its Weakness is discovered is three-fold; namely, when it is diminished, removed or in any Measure vitated. A Diminution of the Action of this Faculty is principally observable in old Persons, who thro' a Defect of innate Heat, with Difficulty move the Parts of their Bodies, and are often

often afflicted with a Trembling in them. In paralytic and excessively cold Persons, the Action of this Faculty is totally remov'd, and in convulsive and epileptic Patients, vitiated. When the Parts of the Body are therefore in a perfectly natural State; we know that the moving Faculty is in good order and strong, which is always a good Sign in Diseases, whose Events are not however to be prognosticated from this Circumstance alone. But after a mature Consideration of these Things: Time is requisite to draw the Prognostics from each of the Symptoms of the moving Faculty, beginning with the Decubiture of the Patients, since the Strength or Weakness of the moving Faculty are principally discovered from it.

C H A P. II.

Of Prognostics from Decubiture, and first of that which is best and Prognosticates Recovery.

EVERY Physician knows, that the principal Indications of the Strength or Weakness of the motive Faculty are taken from the Decubiture, and, indeed, we may, with very good Reason, judge of the State of that Faculty, by the Decubiture itself; for the Motion, which is exerted at the Time of Decubiture, depends on two Things; that is, the Faculty which moves the Members, and the Body itself, with its Members, moved of themselves. This latter Motion is observed in Carcases, and Persons expiring, who are impelled downwards by the Force of Gravity; the former belongs to Persons in Health, or just beginning to recover out of Sickness. *Diocles* was certainly in the right, when he said, that the Bodies
of

Of all Animals consisted *ἐκ τῆς Φερούσης καὶ τῆς Φερόμενης* “ of the *carrying* and the *carried*.” For it is the Soul which *carries*, and the Body that is *carried*: This last is naturally carried downwards by its Gravity; the other moves the Members upwards or downwards, forwards, backwards, or sideways at Pleasure; or holds them in a manner suspended in the Air, while it contracts, extends, or stops the Muscles, lest they should slide downwards by their proper and elementary Motion. When, therefore, it happens, that Bodies are scarcely moved, turned or erected, but slide downwards on Account of this Gravity, it indicates to us, that the animal Faculty is in a very great Measure extinguished and resolved; for while it remains intire, without Diminution the Body is easily moved and turned and erected at the Pleasure of the Patient, and the Arms Hands and Head sustained in the Air: And this is to live, or this is Life, which continues so long as the Soul remains firmly united to the Body; but a Disunion between them, is succeeded by Death. In Cases therefore, where the Soul has great Power and Prevalence, we observe Decubitures of good Presage; but the contrary, when the Faculties of the Soul are weak and languid. But, first, let us treat of good Decubitures, and shew how to form our Prognostic from them in acute Disorders. In *Coac. Prænot.* 497. it is written, that the best Decubiture is such as is usual in Health, and very justly; for a Person who labours under a dangerous Distemper, can by no means lie down in the same Manner, or lie in the same Posture, as when in a State of Health. Where the Strength is broken, the Patient is delighted with a supine Decubiture, the Legs and Arms distended, restless and uneasy, incapable of continuing in one Posture, or keeping

the same Form of Decubiture. Persons in a Delirium, throw themselves out of Bed, expose their Feet, and even Pudenda, and sometimes leap out of Bed on a sudden. Dying Persons, by Reason of Weakness, slide downwards towards the Feet. Wherefore a Decubiture, usual in Time of Health, or like that of healthy Persons, may justly be reckoned the best, and signifies, that the Disease is not malignant or dangerous. Such a Decubiture is commended also by *Hippocrates* in *Prognost.* where he says, “ That to lie in the Posture
 “ of healthy Persons, is very salutary ; but best
 “ of all, when the Patient can easily turn his Body,
 “ dy, and raise it with Alacrity.” And *Hippocrates*, in *Prognost.* speaking of the best Decubiture, says, “ That the Physician ought to find the Patient
 “ lying on the right or left Side, with the Arms,
 “ Neck, and Legs, a little retracted, and all the
 “ Body in a lax and easy Position, as is usual with
 “ most who are in Health. Now to lie in the
 “ Posture of healthy Persons, is a most salutary
 “ Sign.” Hence we conclude, that there are three Things requisite in a very good Decubiture ; first that the Patient lie on either Side ; because as *Galen* teaches, in his Comment on the Passage, such a Decubiture, indicates the Strength of the Faculty, which fixes the Body by the Muscles ; as the Weakness of the same is signified, when the Patient is incapable of lying on his Side. A second Requisite is, that the sick Person lie with the Arms, Neck and Legs, somewhat retracted, because this is the usual Posture of Persons in Health. The third and last Thing requisite is, that the Body be disposed in a soft and easy Position. *Galen*, in his first Book of *Humours*, *Text.* 24. says, that “ the whole Body ought to be moist, not
 “ dry ; ” not, as some think, that all Parts of the Body, ought to be equally warm, and soft,

as *Galen* rightly observes, on the above quoted Passage, *in primo Progn.* As to the second Thing required, that the Body of the Patient ought to have the Arms, Neck, and Legs, a little retracted, or drawn in, but by no means to have them retracted or extended to an immoderate Degree : And, because all Things which are in a State of immoderate Tension, seem to be dry, he therefore commended a Body in a soft Position, that is to say a moist, and not a dry State of the Body. *Galen* in *Comment.* expresses the same thus : “Immoderate Postures, says he, such as extraordinary Extensions of the Nerves, are pernicious ; as we have before declared in our Treatise of muscular Motion.” Now a Medium between two immoderate States, is by no Means a State of excessive Tension ; therefore he called it easy, because Bodies remarkably easy are not in an extraordinary Degree of Tension. He explains himself yet more clearly, *Lib. 1. de Humoribus, Com. 24.* Wherefore, as he says, the Arms, and Legs ought to be a little retracted, that the whole Body, may lie in a Posture, free from Extremes : I call Extremes in Posture, or Figure, such as are formed by a long Extension, or Flexure either of the Joints or Spine, which are not effected, without an immoderate Extension of the Nerves. So much for the best Ways of Decubiture, which, with other good Signs, prognosticate a happy Event. We proceed to treat of a bad Decubiture.

C H A P. III.

Of a bad Decubiture in acute Diseases, and such as prognosticates Death.

WE know, in general, from the Premises, that every Decubiture, or Posture of lying, which is unlike that of Persons in a State of Health, is to be condemned: For as it has been already observed, that it is a pretty good Sign, when the Patient rises up with Alacrity, or turns in his Bed with Ease, because it indicates the Vigour of the animal Faculty which moves; so when these Motions are performed after a dull, heavy, and painful Manner, it shews the weak and languid State of the same Faculty. Agreeably to this, we read, *Coac. Prænot.* 493. “ that a Heaviness of
 “ the whole Body, and of the Hands and Feet,
 “ is an ill Sign; ” and especially, if the Muscles are not oppressed with a Plenitude, or there has not preceded a sudden Evacuation, or some other manifest Occasion. If, with this Heaviness, which shews an Injury, to the motive Faculty, says the Author of the *Coac. Præfag. ibid.* “ there be
 “ joined a Lividness of the Nails, Death is at
 “ Hand; ” because the Heaviness of the Body shews a Defect of the animal Faculty; and a Lividness of the Fingers and Nails, is an evident Proof, that the natural Heat, which proceeds from the Heart, is extinguished. A supine Decubiture, is condemned by *Hippocrates in Prognost.* where he says, “ that to lie in a supine Posture, with the Legs
 “ and Arms extended, is but an indifferent Sign; ” but in *Coac. Præfag.* 497. it is more properly pronounced “ no good Sign.” And *Galen in Comment.* says, that such a Posture can by no Means be accounted

counted a good Prognostic, which he demonstrates from *Hippocrates* ; he also says in the same Place, that if this supine Posture be attended with a sliding downward, the Danger is greater ; as if such a Posture was not without Danger. But as for *Galen*, he thinks a supine Decubiture of no great Moment, so as to prognosticate Death or Recovery from it.

Some, however, judge a supine Decubiture to be good, because the Sick, under the vehement Fatigues, occasioned by the Distemper, find most Relief in that Posture ; under which all the Muscles, except those of the Thorax, are at rest ; and by this supine Position of the Body we rest ourselves on the lowest and heaviest Part, as a Ship on its Keel ; and, besides the exhausted animal Strength and Spirits, can by no other Decubiture be better supported, and such a Posture also conduces to the Expulsion of Stones from the Kidneys and Bladder. But, if on these Accounts, it may be called a good Decubiture, there are many other Reasons, why it should be judged a bad and pernicious Posture of lying : For the Muscles of the Thorax, which under this Position ascend in Inspiration, are more fatigued when a Man lies on his Back, then when he is erect, or lies in any other Posture. This Decubiture, also, if long continued, is the Cause of Disorders, and those of the most dangerous Kind ; as the Epilepsy, Incubus, Palsy, and Apoplexy : For in this supine Position the Humours and Vapours, are more easily attracted to the hindermost and noblest Ventricle of the Brain, and Distillations fall upon the Thorax and Kidneys. However our present Business is not to consider this Posture, as the Cause of good or ill Effects to the Body, but as a Sign conducing to Prognostics ; in which Respect we say, it always signifies a Weakness of the motive Faculty ;

for all who lie in a supine Posture, unless they are accustomed to it, are in a weak State. But then this supine Decubiture is sometimes arbitrary, and chosen out of a Kind of Softness or Indolence of Mind, or from Sorrow ; and sometimes the Patient lies in this Posture thro' the Vehemence of the Paroxysm, or, to mention no more, on Account of some extraordinary Evacuation : In such Cases, nothing certain can be prognosticated from a supine Decubiture. But if, exclusive of these Cases, the Patient lies in a supine Posture, with his Legs and Arms extended, it is a bad Sign : and it is the same, according to *Hippocrates in Prognost.* if the Legs, in this Posture, are very much retracted, or drawn in, or, on the contrary, much distended or thrown abroad ; for we are taught by *Galen*, that they signify a Delirium : “ But if, says *Hippocrates*, the Patient, moreover, lie in a Posture
“ of Proclivity, and slide downwards insensibly
“ towards the Feet, the Danger is the greater.” We may justly pronounce such a Decubiture fatal ; but still the worst Decubiture of all is, when the Body lies on the Back, like a projected Carcase, with all its Members prostrate, and the Head reflected on the Pillow ; or when the Chin being elevated, as the Fore-Part of the Neck appears eminent ; or if the Chin is contiguous to the Clavicles ; these are Signs, that Death is just at Hand : For the Soul having lost its Power, the Body lies like a dead Weight on the Back with the Arms and Legs projected, rolling, down insensibly towards the Feet, and the Head either falling back towards the hinder Parts, with the Chin and Throat erected, or in a nodding Posture, resting on the Clavicles. Such a Decubiture signifies, that Death is very near. *Galen, de Humoribus, Lib. 1. Text. 24.* speaks of this Decubiture, when he says, “ You must know, that we call it a Dejection when the Patient is
“ in

“incapable of lying like a living Person, but is
 “carried downwards like a dead and inanimate
 “Carcase.” When the Body in the Decubiture
 slides down towards the Feet, it is, in the Judg-
 ment of *Hippocrates*, a Sign that the Strength is
 exhausted to an extreme Degree. To be incapa-
 ble of standing, sitting, or rising, is certainly a
 more tolerable State ; but to lie along like a dead
 Body, universally deprived of all Strength in every
 Part, is what the same Author, *Com. 1. in 6. Epid.*
Text. 33. Cap. 4. informs us, is ἐπίφαι “to be
 precipitated.” to be utterly cast down, or in a
 State of utmost Dejection. This *Decubitus ad pe-*
des, “Decubiture towards the Feet,” is by *Ga-*
len, de motu Musc. Lib. 3. demonstrated to be of
 the utmost Fatality, from the Example of Carca-
 ses ; for if you incline a dead Body any way, it
 will not rest a Moment, but will immediately fall,
 either prone or supine, as its Gravity directs it.

To lie with the Mouth gaping is a no less fatal
 Prognostic, as we are assured by *Hippocrates in*
Prognost. where he says, “if the Patient sleep with
 “his Mouth gaping, it is a mortal Sign.” The
 Author of the *Coac. Præfag. 597.* expresses this Prog-
 nostic after a different Manner : “It is fatal, he says,
 “to lie on the Back, and Sleep continually with the
 “Mouth gaping, and the Legs much incurvat-
 “ed and complicated.” The Gaping of the
 Mouth is caused, either by the Weakness of the
 Faculty, which moves the lower Jaw, or a violent
 Effusion at the Heart, or both these Causes unit-
 ed, or from a particular Resolution of the Muscles,
 which serve to pull up the lower Jaw to the supe-
 rior. *Galen* says, that the Gaping of the Mouth,
 without sleeping, has a much more fatal Signifi-
 cation ; and *de Mot. Musc. Lib. 7. Cap. 4.* he
 writes, “that to lie on the Back with the Mouth
 “gaping, is a Sign either of a Stretor, a Resolu-

tion, Drunkenness or Laziness." It is of as bad a Prognostication for a Person in a Delirium, or out of a Delirium, which is known by the Speech, to roll himself towards the Margin of the Bed, and first to shoot out his Feet, then to rise up in Bed, to erect his Body, and if not prevented, to fall off the Bed, or rise. Under this obscure Delirium, attended with the before-mentioned Sign, *Hollerius, in Coac. Præfag.* says, he never knew one Person recover. We add, out of *Hippocrates Prognost.* that for a Person under an acute Distemper to desire to sit upright, is a bad Sign, but worse under a Peripneumony or a Pleurisy. The Words of *Hippocrates* are these: " In every acute Disorder, says he, if the Patient desires to sit up in the Height of the Distemper, it is a bad Sign, but worst in a Peripneumony." Those who are afflicted with a Peripneumony, says *Galen, in Comment.* are sensible of a great Oppression of the Thorax whilst they lie in a supine Posture, but breathe more freely when they sit up; for, when they lie on their Backs, Part of the Thorax rests on the Spine, by which Means the Lungs are straitened, and debarred from receiving the Air they want, by Inspiration. In other Diseases, during the Height of the Disorder (which Limitation is principally to be regarded) it is a very bad Prognostic, when the Sick desire to sit up: For whilst they are labouring under the Violence of the Distemper, they desire to lie without Motion; and, if any one endeavours to rouse them, they fight and resist: We may therefore, well suppose, that when the Patient, in such a State, desires to sit up, it must be on Account of an extraordinary Difficulty of Respiration, or Restlessness, or Delirium. Another Decubiture, like this is described by *Hippocrates in Prognost.* in the following Manner: " If the Patient lies with his Feet bare, but not very hot, " and

“ and throws about his Arms, Neck, and Legs,
 “ at Random, it is a bad Sign; for it signifies a
 “ Restlessness.” In those, indeed, who are of a
 soft and delicate Constitution, these Signs afford no
 certain Prognostic, for the slightest feverish Dis-
 order disposes them to such a Decubiture; but in
 others, it is owing either to some Disorder in the
 Mouth of the Stomach, or a great Weakness. In
 the *Coac. Prasag.* 497. this Decubiture is thus ex-
 pressed: “ If the Patient lies with his Hands and
 “ Feet bare, and is not molested with any vehe-
 “ ment Heat, but throws his Legs abroad, it is a
 “ bad Sign; for it shews an Anxiety.” In the last
 Place *Hippocrates in Prognost.* condemns a Decubi-
 ture on the Belly, in such as are not accustomed
 to sleep in that Posture, as signifying either a
 Delirium, or a Pain somewhere about the Region
 of the Belly.

C H A P. IV.

Prognostics, or Presages, from an Anxiety.

THERE occur in the *Prognostics, Prorrhetica*,
 and all the Books of *Hippocrates* relating to
 Prediction, four synonymous Words, ἀλύκη (*Alyce*)
 ἀλυσμιός (*Alysmus*), ἀπόρη (*Apoire*), and ἄση (*Ase*),
 or ἄσση (*Assè*); these all signify the same Thing,
 which we express by *Anxietas* (Anxiety), *Inquieta-*
tio (Restlessness), *Implaciditas* (Uneasiness), and
Jactatio (Jactation, or tossing). [To these may be
 added, δυσφορία.] Some indeed would have *Alyce* to
 have respect to an injured Respiration, when it is too
 frequent and irregular; but it appears from *Galen*,
 to have Relation to a vitiated Decubiture; for
Lib. de Humoribus, he says, “ He (*Hippocrates*) cal-
 “ led it *Alyce* (an Anxiety) though many call it
 “ *Dysarestia*,

“ *Dysarestia*, (a Self-difficiency) for they say,
 “ those Patients are under an Anxiety (*ἄλυκοι*),
 “ who cannot continue in one Posture of Decubiture
 “ but are continually changing their Position, be-
 “ cause the present is always uneasy to them.”

And he repeats the same in his *Comment* on 7. *Aph.* 56. By these Terms, then, we understand no more than a vitiated Decubiture, when through the Violence or Malignity of the Disease, the Sick is perpetually shifting his Position, and cannot in the least rest, in one Place, but moves, tosses, and throws himself about, in various Manners; sometimes raising himself up, then sinking down, sometime on one Side; sometimes casting himself on his Belly, and sometimes on his Back, but never resting in one Place or Figure of Decubiture.

An Anxiety proceeds either from the Stomach, labouring under some Nausea; or from a great Inflammation of one of the internal Viscera; or an Imbecillity, incapable of sustaining the Disease; or from an occult Malignity infesting the Heart, as in a Pestilential Fever; or from an Agitation of the Matter, in the turgent Veins about the *Præcordia*; or lastly, from a critical and violent Perturbation, occasioned by an Intumescence of the Humours, tending to an Excretion.

First, then, an Anxiety may be owing to some Indisposition of the Stomach, or an Oppression of that Part by an immoderate Quantity of Blood, as appears from *Hippocrates de R. V. I. A.* and *Galen's* Comment on that Book. Thus, an Anxiety happens when the Patient, after long Abstinence, the Disease not being past its Height, feeds too freely; or when the Mouth of the Stomach, as *Galen* says, *Com. in Aph. and in Lib. de Humour.* contains some Humour particularly offensive, which Humour is not much

much in Quantity, nor diffused in the open Cavity of the Stomach, but immersed in its Coats; or lastly, which is perhaps the same, when as that Author says, *Com. in Prorrhbet.* the Mouth of the Stomach is vellicated by depraved Juices: An Anxiety, he there tells us is known to proceed from the Stomach by the Attendance of a Nausea.

In the next Place, an Anxiety is produced by the Violence of the Disease, in hot and burning Fevers, especially at their Height, when the Sick becomes restless and impatient, through the Vehemence of the febrile Heat, and what is no small Sign of Malignity, has his Anxiety occasioned by a Corruption of the bilious Humours swelling and estuating in the larger Veins. This Anxiety is most apparent, when one of the Viscera is affected with a great Phlegmon, or Erysipelas: In which Circumstance the Patient is not very hot in his outward and extreme Parts, but burns inwardly.

An Anxiety may, also, be owing to Weakness, as we are told by *Galen, Com. in 1. Prorrhbet.* when the Faulty is oppressed by the Body; as when immoderate Evacuations have preceded, or the Faculty is extinguished by the Malignity of the Distemper.

Lastly, the Patient is seized with an Anxiety, from a Commotion of the Humours, vellicating the Parts in order to a critical Excretion: Hence we are told by *Hippocrates, Sect. 2. Aph. 13.* "That they who undergo a Crisis, have a severe Night before the Fit." For when Nature intends an Excretion of the Humours, she raises a Commotion and Perturbation in the whole Body, which must of Necessity, create a Restlessness and Anxiety in the Patient. To this we may add, that those who labour under a Suppuration, are of-

ten molested with this Symptom, either from a Decay of Strength, and Depression of Nature, or from the Use of Respiration much injured ; or an Estuation in the Thorax ; or from the Acrimony of the Pus corroding and vellicating the sensible Parts ; or from an acrid Distillation from the Head upon the Mouth of the Stomach.

We have given you the Causes of an Anxiety, and now proceed to speak of the Prognostics, which may be formed from this Symptom. And, in general, we say, with the Author of 1. *Prorrhbet.* 39. 76. and in other Places, that an Anxiety is always bad, except when it is critical, or precedes an happy Crisis: There are, however, some Anxieties from which nothing certain can be prognosticated ; such are those occasioned by some Disorder of the Stomach, which, though bad, never afford, by themselves, any sure Prognostic of the Death or Recovery of the Patient. And indeed such an Anxiety as is excited by some Affection of the Stomach, is distinguished, according to *Galen, Com. in 1. Prorrhbet.* from other Anxieties by *Ναύσια*, a Nausea, and *ἔμετος*, Vomiting ; because they who are molested with this Sort of Anxiety have a continual Nausea and Inclination to vomit, whence it is justly said, by the Author of the *Coac. Præfagia*, that an Anxiety, with a loathing and Nausea, indicates an Affection of the Stomach. Now in intermittent Fevers, and in many other Diseases, an Anxiety, or Inquietude, with a Loathing and Nausea, is far from being malignant, since the Anxiety is often removed by Vomiting. Of this we have an Instance given us by *Hippocrates*, 7. *Epid.* 7. 102. “ The Wife of *Theotimus*, he says labour-
“ ing under a Semitertian, was seized with an
“ Anxiety, Vomiting and Horror all at once, and
“ as the Fit came on with a Thirst, in the Pro-
“ gress of the Fit, the Heat increasing with the
“ Fever

“ Fever, to a vehement Degree ; she drank Hy-
 “ dromel ; and after Vomiting, was freed from
 “ the Horror and Anxiety together.” And Anxi-
 ety and Inquietude, therefore, attended with a
 Loathing and a Nausea, are not much to be dread-
 ed, and least of all, when by the Benefit of Nature,
 or the Assistance of Art, a Vomiting excited, re-
 lieves the Patient from them ; as, on the other
 Hand, an Anxiety which is increased by Vomiting,
 is not usually void of Malignity. Thus, also, in the
 Height of burning Fevers, under the greatest
 Estuation, an Anxiety is not to be feared, because it
 is a proper Symptom of that Kind of Fevers.
 Anxieties of a good Sort are, also, frequently ob-
 served before an happy Crisis ; for, at the Ap-
 proach of a Crisis, the Patient grows restless and
 turbulent, and for very good Reasons, since the
 whole Body, is then thrown into a Commotion
 and Perturbation, while Nature attempts an Excre-
 tion of the morbidic Humour : But such critical
 Anxieties and Inquietudes are distinguished from o-
 thers by critical Signs, and chiefly by a superven-
 ing Rigor, succeeded by a copious Sweat, or by
 plentiful Vomiting or Purging, or a copious and
 critical Hæmorrhage. With Respect to this Sub-
 ject, we read *Coac.* 19. that “ Such as labour
 “ under an Horror, Anxiety, and Lassitude, with
 “ a Pain in the Loins, fall into a Flux of the Belly.”
 And *ibid.* 111. “ They who after Watchings
 “ are seized with an Anxiety, may expect an Hæ-
 “ morrhage from the Nose.” An Anxiety, also,
 often happens, when Nature makes Efforts to pro-
 pel the putrid and malignant Humours to the
 Skin, as in an Expulsion of Exanthemata, after
 whose Appearance the Anxiety ceases.

These then are the Anxieties from which, we
 have no Reason to be apprehensive of any Danger
 in a Disease. But, as an Anxiety under a burning
 Fever

Fever, especially, at the Height, and utmost Intensity and Estuation, at which Time it is common to all, merits not our Concern, so, on the other Hand, a malignant Anxiety observed in Fevers, where the outward Parts are in no extraordinary Degree of Heat, whilst the internal Parts and Viscera are in a burning State, is justly to be dreaded. Such an Anxiety seems to be a proper Symptom of malignant Fevers, which are mild and gentle, as to outward Appearance, but full of inward Perturbation and Uneasiness, occasioned, as we said, either by some violent Inflammation of one of the Viscera, or by an Erysipelas, or by an Estuation and Effervescence of the highly putrid Humours, in the Veins, about the Præcordia, or from mere Weakness, or from an extraordinary Redundance of crude Humours, with which Nature seems to be oppressed : In such a Circumstance the Patient in a Fever labours under a remarkable Anxiety, which we take for no slight Indication of Malignity.

But the “ worst of all Anxieties, according to “ *Coac.* 2. are those which are attended with Refrigerations,” particularly of the extreme Parts, the Feet, Hands and Ears. To this Purpose we find *Hippocrates* thus speaking, in his Book of *Prognostics* : “ If the Patient, he says, lies with his “ Feet bare, and not very hot, and throws about “ his Hands, Neck, and Legs, in an unequal and “ disorderly manner, it is a bad Sign ; for it indicates an Anxiety.”

An Anxiety, under Refrigerations of the extreme Parts, where Heat is not to be recalled, is mortal in the highest Degree, and shews Death to be at Hand : Thus it proved in the Case of *Silenus*, 1. *Epid. Sect.* 3. *Ægr.* 2. and of the Woman who lay ill in the *Forum mendacium*, 3. *Epid. Sect.* 2. *Ægr.* 12.

No less pernicious is accounted an Anxiety which appears attended with bad Sweats, on a critical Day. Bad Sweats according to *Hippocrates*, are all such cold Sweats, as in a continual Fever appear on the upper Part of the Body, as the Head, Neck, and Clavicles. Of such an Anxiety we read 1. *Prorrhēt.* 27. where it is said, “ That a Rest-
 “ lessness and Uneasiness, (*δυσφορίαι*) with Refri-
 “ gerations, and a Sweating of the upper Parts,
 “ where the Patient is not free from a Fever,
 “ prognosticate a Phrensy and Death, as in the
 “ Instance of *Aristagoras*.” And it was observed by *Hippocrates* of *Silenus*, before-mentioned, “ that
 “ on the sixth Day he sweated a little about the
 “ Head, his extreme Parts were cold and livid,
 “ and he was under a great Anxiety.” And of the Woman mentioned, also, before, he says, “ On
 “ the seventh Day, she had a new Fit of a Ri-
 “ gor, succeeded by an high Fever, and an
 “ intense Thirst, with an Anxiety : Towards Even-
 “ ing she had a cold Sweat, over all her Body,
 “ with a Coldness of the extreme Parts, and no
 “ Return of Heat.” Anxieties therefore, under Refrigeration, attended with bad Sweats, are destructive ; which is the same Thing as if he had said, that Anxieties, with bad Signs, are bad ; and with pernicious Signs, pernicious and deadly. Now that cold Sweats of the Head, and Refrigerations of the extreme Parts, are pernicious Signs, we are taught by *Hippocrates*, *Coac.* 572, 573. *Prognost.* and *Lib. de Crisibus*.

Anxieties on critical Days afford surer Prognostics, and are esteemed very bad, when succeeded by no salutary Evacuation, as by an Hæmorrhage from the Nose, or by Stool, Vomit, or Urine, but especially by Sweat. For Confirmation hereof we read, 1. *Prorrhēt.* 61. “ Refrigerations of the
 “ whole Body, attended with an Anxiety, but no
 “ Sweat

“ Sweat, are bad Signs.” And of Anxieties, attended with bad Evacuations by Stool, we are told by *Hippocrates, Lib. de R. V. J. A.* “ That such Stools [spumous, and saturated with pure Bile] were very pernicious on many Accounts, as not extinguishing, but increasing the burning Heat of the Hypochondria, and exciting a Restlessness, Anxiety, and Jactation of the Members.” Which *Galen* in his Comment tells us, are Symptoms of an Inflammation, affecting the Hypochondria themselves. Of the same Symptom, in Conjunction with Vomitings, it is said, 1. *Prorrhbet.* 62. “ Pure and unmixed Vomitings, attended with Anxieties are bad.”

An Anxiety under an utter Decay of Strength, from immoderate Evacuations, is pernicious in the last Degree. Such a Sort of Restlessness and Uneasiness is observable in many dying Persons. We have an Instance, 7. *Epid. T.* 12. in the Person of *Chartades*, who (who after vast Hæmorrhages by Stool) “ was affected with an Anxiety about the Mouth of the Stomach, [περὶ τὴν καρδίαν] a slight Sweating in almost every Part of his Body, and a slow Fever. At first he seemed to have the Use of his Reason; but, as the Day went forward, the Anxiety and Uneasiness increased upon him, and he fetched his Breath somewhat shorter: He was more hearty and obliging in his Salutations, and Receptions of Persons, than Occasion required, and some Symptoms of a Lipothymy appeared, which were not at all relieved by drinking Ptisan or Barley Water [τὸ ἀπὸ κριθῶν ὕδωρ.] Towards Evening he drew his Breath very thick, with much Agitation and tossing, and turning from Side to Side, without the least Intermission, or Rest.”

In acute Diseases, if a Pain, affecting some ignoble Part, ceases, and the Patient is afterwards taken with an Anxiety, it is of bad Prognostication. An Instance of this we have in the bald Man of *Larissa*, 3 *Epid. Sect. 3. Ægr. 5.* “ Who
 “ *Hippocrates* says, on the third Day, was freed
 “ from the Pain in his Thigh, but was under much
 “ Perturbation and Deliriousness, with great Jac-
 “ tation and Uneasiness; and the fourth Day a-
 “ bout Noon he died.”

For a Person, after receiving a Wound or Blow, to be under an Anxiety, or very restless and uneasy, is, also a bad Sign; as was observed by *Hippocrates*, 5. *Epid. T. 59.* in one who received a Stroke on the Head with a Stone; and another, who had his Liver pierced with a Dart, *Ibid. T. 61.*

Anxieties, also, are often observed attendant on mortal Phrensies, as we learn from the Author of 1. *Prorrhætic. 12.* where he says, “ That in the Be-
 “ ginning of a Phrensy for the Patient to be mild
 “ and gentle, but often shifting from Place to
 “ Place, is a bad Sign.”

We conclude, therefore, from the whole, that all Anxieties are bad, except those which precede a salutary Crisis, and such as proceed only from an Affection of the Stomach, and are not preceded, accompanied, or succeeded by other pernicious Signs; or such as were observed in the Cases of *Silenus*, the Woman in the *Forum Mendacium*, the bald Man of *Larissa* and *Chartades*, before related.

C H A P. V.

Prognostics from a Tremor.

IN treating of this Subject, we are first to shew what a Tremor is ; and, next from what Causes it proceeds, *Galen, Com. 1. in 3. Epid.* makes a Tremor a Diminution not of natural, but voluntary Motion ; in which the Will or Faculty endeavours to move the affected Part, but fails of its Purpose, through the Imbecillity or Oppression of the same Part, which makes a Motion contrary, at least in some Respect, to what was intended.

This Kind of Affection differs from a convulsive Motion, which several have mistaken for a Tremor in acute Fevers, under a Persuasion that *Hippocrates* makes a Tremor to be a conclusive Motion, in many of his Patients, particularly in the fair Daughter of *Nereus*, 5. *Epid. T. 50.* of whom it is said, καὶ σπασμὸς καὶ τρεμουδης ἦν. *There were Convulsions, also, and she was affected with a Tremor.* On some such Consideration, perhaps, it was, that *Sabinus* and *Metrodorus*, two ancient Physicians, said, that a Tremor was a small Convulsion ; intending, by this Expression, it is supposed an Affection complicated of a Tremor and Convulsion ; which Kind of Tremor is, also, among Physicians, usually called a convulsive Motion, and *Convulsio ex Materia non proportionata.*

Others think that *Hippocrates* sometimes by Tremor means a Rigor ; particularly 4. *Epid. T. 13.* where he relates, that on the sixth Day he had a Crisis ; on the seventh the feverish Fit returned, and went off with a Tremor ; that is, as they would have it, with a Rigor. In this Matter, however they seem to be mistaken, since we persuade ourselves that

Hip-

Hippocrates means a real *Tremor*, and not a *Rigor* ; if for no other Reason but that the Crisis, on the sixth Day, was not a perfect, but effected, partly by an Excretion, partly by a Translation of the morbid pituitous Matter upon the Nerves and Muscles, which was the Occasion of the *Tremor*.

But we have said enough on this Point, and proceed to shew the Generation of a *Tremor*. And here we are told by *Galen*, *Lib. de Trem. Rig. Palp. and Convuls.* that a *Tremor* is occasioned by Weakness, or an Imbecility of the motive Faculty, which is sometimes infirm of itself, as in old Persons ; and sometimes accidentally from other Causes ; particularly, as the same Author proceeds, from Want of Aliment, from a violent Flux of the Belly, or a profuse Hæmorrhage ; also, from long Fasting ; by which the Aliment is consumed, and, consequently, the Faculty weakened ; or from a Resolution of the vital Force, as the Case is in Disorders of the Stomach and Heart in Faintings, violent Colds, and a Plethora oppressing the Muscles and Nerves. And he seems to speak much to the same Purpose, *Com. 1. in 3. Epid.* when he makes the Cause of a *Tremor* to be the Imbecility of the muscular Force, which is occasioned either on its own Account, or from an oppressive Redundance of Humours, or by Hunger, Lassitude, Watching, Cares, or immoderate Venery ; all which resolve the natural Heat, or Strength. But let us hear the same Author more explicitly, declaring the Cause and Generation of a *Tremor*, as follows, in the Place just before quoted. A *Tremor*, he says, is occasioned not only when the Muscles and Nerves are disordered, but when they are in a sound State ; when any Person undertakes to heave, or carry in his Hands, something above his Strength. Thus some very strong young Men, in carrying some very heavy Burdens, and especially when

they have tried to ascend with it by Steps, have been observed to tremble in their Legs ; and this happens to them from an extraordinary Weight, the same is occasioned in old and weak Persons, by a Weight which is lighter, tho' heavy to them. And a little after, comprehending under one, all the Causes of a Tremor, he says, we had the greatest Reason, therefore, in our Treatise de Tremor. Convulsi. & Reg. for ascribing always a Tremor to Imbecillity.

But since the Vertue, or Faculty, is sometimes weak of itself, sometimes from some Passion of the Mind, and sometimes not at all from itself, but from a Load which oppresses it ; hence there are three different Causes of a Tremor ; which are a Disorder in the Organs, under the Command of the Faculty, the Passions of the Mind and an heavy Load.

First then, a Want of due Temperament, or, a Distemperature, whether hot, cold, dry, or moist, may render the Muscles so weak, as to occasion a Tremor in their Parts : For Heat, if excessive ; resolves or dissipates the natural Strength ; violent Cold, on the other Hand extinguishes the natural Heat ; Humidity, when imbibed in an excessive Degree, oppresses the Muscles ; and immoderate Dryness consumes the Humid, which preserves and maintains the natural Heat : Hence some mortal Phrensies are observed to end in Tremors, from an excessive Desiccation of the Origin of the Nerves, as well as the Nerves themselves.

Secondly, The Passions of the Mind, as Fear, Sorrow, immoderate Joy, and others, which dissolve the Strength : Or,

Lastly, An heavy Burden, by which the Muscles, being oppressed, are disabled from moving according to the Directions of the Will, may be the Causes of a Tremor.

These

These Things being premised, we proceed to the *Prognostics* : And here, first, we observe, that some *Tremors* affect the Patient in the Beginning, others in the End of the Disease. As to the former, we learn from *Galen, Com. 2. in 3. Epid.* they never appear but in a violent Disorder : *Tremors*, we have said, are occasioned either from Hunger, Lassitude, Watching, immoderate Venery, or an oppressive Quantity of Humours ; in which last Case they afford nothing certain alone, on which to ground a Prediction in the Beginning, but are only Indications of the Violence of the Disorder ; because all Redundances of Humours render a Disease dangerous ; of this Nature was the *Tremor* of *Pythion, 3. Epid. Ægr. 1.* who was taken the first Day with a *Tremor* of the Hands, an high Fever, and Delirium. Such, also was the *Tremor* of *Chæriion* observed on the third Day, *3. Epid. Ægr. 5.* But though *Tremors*, in the Beginning of Diseases, indicate only a Redundance of Humours oppressing the Nerves and Muscles, unless they proceed from Hunger, Lassitude, Watching, or immoderate Venery, or are excited by some Passion of the Mind, the Patient, however, will not be free from Danger, if he be visited with a severe, malignant, or even long Distemper, since not only such, but every other Disorder is to be dreaded in a Patient by any means debilitated. These *Tremors*, as we said, are no sure Grounds alone for predicting any Thing of Certainty concerning the Fate of the Patient ; but if they are accompanied with other severe Symptoms, the Case will be dubious, as it was, for Instance, in the Wife of *Eumyris, 4. Epid. Tr. 40.* “ who it is said, look’d
 “ like one free from any Distemper, and had no
 “ Fever ; but lost her Wits, and was afterwards
 “ seized with a *Tremor* of the whole Body, attend-
 “ ed with a Colliquation, Loathing, Thrift, and

“ a Coldness.” The same is farther illustrated in the Case of the old Man, 3. *Epid. Tr.* 41. who, after a Relapse, fell first into a *Tremor* of the Lips and Voice, at which Time the Skin of his Body was observed to be more tense, and his extreme Parts were cold; he died, as no less could be expected, tho’ perhaps his *Tremor* might proceed from Worms, as it was thought to do in some other Instances.

And thus much may be presaged from Tremors in the Beginning of Diseases; but when they appear without any other Disorder accompanying or immediately succeeding them, they are usually Signs of an Apoplexy: This Presage is hinted to us by *Hippocrates*, 4. *Epid. T.* 36. where it is said, “ That some were seized at the Beginning with a
 “ Tremor of the Fingers, and of the Lips in speak-
 “ ing, and also, of other Parts; but had their
 “ Tongue more ready, and Speech more fluent,
 “ than usual: They were more remarkable, also,
 “ for a Redness of the Face. These, also, drank
 “ Wine to a Degree of Inebriation, or were swel-
 “ led by Vomitings.”

Having thus shewn what may reasonably be predicted from Tremors, in the Beginning of Diseases, what we have to say of those which are observed afterwards is, that some of them indicate a critical Translation of the Humours, when Nature propels Part of the noxious Humours from the Viscera to the Muscles: And such Tremors are very good, provided they are attended with Signs of Concoc-
 tion. Such was the Tremor of the young Stranger, 4. *Epid.* before mentioned, whose Fever went off on the seventh Day with a Tremor, the noxious Humours being critically translated from the principal Parts to the Muscles: It often happens, also, that at the Approach of a Crisis, by Vomiting, there is a Tremor of the lower Lip, which *Galen*,

lin, Lib. 3. de Cris. Cap. ult. reckons among the Signs of a critical Evacuation by Vomit.

These then are the Tremors observed in Diseases after their Beginning, which we have not the least Reason to dread ; but, on the contrary, those which attend burning Fevers, and Inflammations of the Brain, when the Nerves are dried, or when the Origin of the Nerves, that is to say, the Brain is inspired, are all mortal. Tremors from a Dryness of the Nerves in Phrensies, are mortal, and seem to be proper to deadly Phrensies. Justly therefore, was it said by the Author of the 1. *Prorrhbet.* 9. “ That phrenetic “ Affections, end in Tremors,” or Tremors follow mortal Phrensies. *Galen*, also, in his Comment on the Place says, “ That a Tremor succeeds mortal Phrensies, for Infirmities of the Nerves are of a “ long Continuance in Phrensies on Account of the “ Dryness of the Affection, the Faculty being worn “ out with Watching, and much Motion, and the “ Nerves immoderately dried, which are the Causes “ of Tremors.” In a Phrensy, therefore, you see, all Tremors are mortal, and much more, if they appear attended with Convulsions, which are, also, the usual Attendants of vehement Phrensies. But in the Beginning of a Phrensy, a Tremor, is not mortal ; for a Trembling of the Tongue is then only a Prognostic of a Delirium, as we are taught by the Author of 1. *Prorrhbet.* 19. In obscure and mild Phrensies Tremors are, also, usually observed, from a Resolution of the animal Faculty, and are all pernicious : Of these Kinds of Phrensies we have the Author of 1. *Prorrhbet.* pronouncing, *T.* 34. where he tells us, that “ Tremulous, “ obscure, mild, and tractable Deliriums, are “ very phrenetic ; as was the Case of *Didymarchus*, “ in *Cos.*” For these are occasioned by a Resolution of the Faculty. In the last Place, a Tremor, from a considerable Injury of the Brain, by which the motive Faculty, for the Reason given before,

is debilitated, is mortal in the highest Degree ; of which we have an Instance in the fair Daughter of *Nereus*, 1 *Epid. T. 50.*

C H A P. VI.

Of Palpitations, and what they portend in Diseases,

BY Palpitation, properly so called, *Galen*, and other *Greek* Physicians, as we are informed by *Galen*, himself, *de Symptom. Caus. Lib. 2. Cap. 2.* understand a depraved Kind of Motion, and not the Pulsation of the Arteries, which however, was the Sense that some Antients affixed to the Word, as the same Author assures us, in 3. *Proorrh. T. 52.* where, he, also defines *Palpitation* to be a *preternatural Dilatation and Distention of some Part.* And, *Lib. de Trem. Convuls. & Palpit. Cap. 5.* he tells us, that Palpitation is a Kind of Distention, and Subsidence, which either affects the whole Body, as was observed by *Hippocrates*, 3. *Epid. Ægr. 4.* in the phrenetic Patient, or only one Part, or many Parts together. Palpitations, for Instance, are generated, or excited, as *Galen* in the above cited Book, observes, in some Part of the Belly, Hypochondrium, Heart, or other Regions of the Body ; and indeed, in every Part thereof, which will admit of Dilation ; but especially in the Skin, or Places between the Skin and Flesh. And this Kind of Affection is more incident to the Muscles, from the Wideness of their Passages, which disposes them for the Reception of gross Flatulencies, which are the Cause of Palpitations. That Palpitations are excited by a gross Vapour, obstructed in its Passage, we are taught by *Galen* in the first Place just cited, where he says, “ The
“ Cause

“ Cause of Palpitations I take to be a gross and
 “ vaporous Spirit, obstructed in its Passage ; and
 “ this Spirit, I say, must be collected into no very
 “ small Cavity, that in the Part there may be a sensi-
 “ ble Distention.” And to the same Purpose, in 1.
Prorrhbet. T. 29. he says, that Palpitation proceeds
 from a flatulent Spirit ; and that Flatulencies are ge-
 nered by gross and crude Humours ; and that
 those Flatulencies and Humours are collected on
 Account of the Coldness of the Parts. That the
 Heart and Stomach are frequently affected with
 Palpitations from the Stimulations of bilious and
 highly putrid Humours, and also, from poison-
 ous Vapours infesting the Mouth of the Stomach,
 and especially the Heart, appears from the same
 Author, *Lib. de Trem. Convuls. & Palpit.* above-
 cited. Some make this Affection to be the same with
Cardialgia, and *Cardiaca Passio* ; but Palpitation is a
 different Disorder.

These Things being premised, let us come to
 the Prognostics : And here, first of all, it seems
 Matter of Inquiry, whether in acute Diseases there
 can be observed any Palpitation at all, from which
 we may predict a Recovery. It is really a very
 doubtful Case, since the slight Palpitations of some
 Parts, portend nothing certain of themselves, tho’
 they are sometimes critically excited, after the same
 Manner as a Vertigo, Pain, Anxieties, and the like
 critical Symptoms, are excited before the general
 and critical Perturbation. Palpitations then,
 sometimes appear as critical, and are easily distin-
 guished as such, by the Signs of a future Crisis.
 Of these we read, 1. *Prorrhbet. 36.* where it is said,
 that “ palpitating or throbbing Pains about the
 “ Navel have something in them predictive of a
 “ Delirium, but a vehement and plentiful Spirit,
 “ with a Distention of the Parts, is observed near
 “ a Crisis.” And, in the same Treatise, *T. 144.*
 Pal-

“ Palpitations about the Belly, with an oblong
 “ swelling or Tension of the Hypochondrium, fore-
 “ shew an Hæmorrhage with a shivering.” Hence
 it appears, that there are some salutary critical Pal-
 pitations. These excepted, all Palpitations in Dis-
 eases are bad, not only in acute Disorders, but
 are even to be dreaded when attended with no
 Indisposition, especially such as affect the Heart
 and Stomach; but most of all in the *Cardiaca Pas-*
sio, which proceeds from poisonous Humours and
 Vapours, and ends in a Syncope. To this last Kind
 of Palpitations, perhaps, *Hippocrates* had a Respect,
Seet. 2. Aph. 41. where we read, that “ They who
 “ are frequently and strongly, without manifest
 “ Cause, seized with fainting Fits, die suddenly.”
 As he, for Instance, who, as *Galen* says, while he
 was in his fainting Fit, was affected with a violent
 Palpitation of the Heart. In short, all strong Pal-
 pitations which frequently affect the Heart, and
 are attended with Fainting from no manifest Cause,
 prove mortal in short time, according to *Galen de*
Loc. Affect. Lib. 5. Cap. 2. nor can those who are
 affected with this Symptom live many Years.

We shall proceed to observe that, in acute
 Diseases, all Palpitations, critical ones excepted,
 are bad, and most of all, those which are perpe-
 tual, and infest the whole Body, or any one of the
 principal Viscera, or several of them together;
 for this Reason, because they indicate a Re-
 frigeration, according to *Galen, in 1. Prorrhët.*
 Now all Refrigerations in hot and dry Diseases are
 very much to be dreaded; whence a Coma, or
 Lethargy, succeeding a Phrensy, prove mortal.
 Of this Nature were the Palpitations which *Hippo-*
crates observed in many of his dying Patients, as
 we read, that, “ From the Beginning to the End,
 “ he had a great and rare Respiration, with a
 “ perpetual Palpitation of the Hypochondrium.”

Pal-

Palpitations in all Parts of the Body, are very bad, as indicating a very great Diminution of the natural Heat. Under these universal Palpitations, the Patient is in Danger of dying speechless, as we find it hinted by Way of Query, 1. *Prorrhet.* 30. in which Place *Galen* commenting, says, “ If Palpitation affect the whole Body, it is very possible, that the Patient may lose his Voice before he expires, on Account of Refrigeration, the Muscles of the Larynx being deprived of Motion, or the Nerves which serve them being no longer able to perform their Function.” Of these Kinds of Palpitations it is, perhaps, that *Hippocrates* speaks, 1. *Epid. Ægr.* 4. as affecting the Wife of *Philinus*, when he says, “ About the fourteenth Day she was affected with Palpitations, and her whole Body was pained [as if he had said, she had palpitating Pains over all her Body]; she talked much; and for some little time, she had the Use of her Reason, but was soon delirious again; about the seventeenth Day she lost her Voice, and died on the twentieth.” And, more clearly to the Purpose, he says of the phrenetic Patient, 3. *Epid. Ægr.* 4. “ the Day after he was taken, in the Morning, he lost his Voice, with an high Fever, sweated, had no Intermision, was affected with Palpitations all over his Body, and at Night with Convulsions; on the third Day, all the Symptoms were exasperated; and, on the fourth Day he died.”

From the Premises it appears, that in acute Diseases, all Palpitations, which for a considerable Time, and in an high Degree, affect the whole Body, are very bad and mortal; and that of Palpitations, which affect only some Parts, those which are observed in the Region of the Heart, are in such a Case, no less fatal; since under a Disorder of so very hot a Nature, they indicate a

Re-

Refrigeration, which in acute Diseases is always a Proof, that the natural Heat, is, in a manner, extinguished. This perhaps was the Case of the young Man of *Melibæa*, 3. *Epid. Ægr.* 16. of whom *Hippocrates* says, “ That he laboured under a continual Palpitation of the Heart, which “ never left him; and that his Urine was oily.” All Palpitations, therefore, critical ones excepted, in acute Diseases, are bad; but these in particular, which for a considerable time affect the whole Body, or some one of the principal Viscera, are pernicious to the last Degree. But the perpetual Malignity of these Palpitations is confirmed by other bad Signs, such as those which indicate the crude State of the Distemper, or portend a fatal Event, as it happen’d in the above mention’d Cases of *Silenus*, the Wife of *Philinus*, the phrenetic Patient, and the young Man of *Melibæa*, where those Palpitations appeared in a crude State of the Disease, and attended with other mortal Signs.

C H A P. VII.

Prognostics from Convulsions.

CONVULSIONS, when alone or attendant on other Disorders tho’ always bad, yet sometimes prove Indications for prognosticating a good Event; but oftener portend Death than Recovery; of which fatal Tendency are those excited in Fevers from a Dryness of the Nerves. *Convulsions* suddenly seizing the Patient in the Beginning of the Disease, afford no certain Prognostic. They are much attendant also on Fevers, and indicate nothing of themselves but a Multitude of Humours, without any Tokens of a Recovery, unless they are critical. But we shall treat more accurately of the Prognostics of *Convulsions*, after we have first shewn what they are, with their Causes and Differences.

A *Convulsion* in Greek *σπασμὸς Spasmus* ; according to *Galen de Sympt. Caus. Lib. 2. Cap. 2.* is an involuntary Tension of the Nerves and Muscles, by which they are reduced to the same Posture and Disposition as would happen to them from a natural and spontaneous Motion. And in the *Definitiones Medicæ* ascribed to the same Author, it is said that a *Convulsion* is an Affection incident to the Nerves and Muscles, by which sometimes the whole Body, sometimes a Part of it, is distended. Hence this Kind of Disorder is by many properly enough called a *Tension*, and a *Distention*, tho' some make a Distinction between a *Convulsion*, or *Spasm*, and a *Distention*, from that Passage of *Hippocrates, Sect. 4. Aph. 57.* “ A Fever coming upon a *Convulsion*, “ or *Distention*, [τετάνω], removes the Disorder.” But *Galen*, in Comment, has removed this Difficulty, and very well stated the Case, where he tells us, that of the three different Kinds of *Convulsions*, what the *Greeks* call *Tetanus*, may more properly be called a *Distention* and not a *Convulsion*, if it were only, because in such a Disorder the Parts appear not convulsed, but are equally distended both Ways ; on which Account principally it has the Name of *Distention*.

There is, also, a twofold Distinction of *Convulsions*, one permanent, and without conspicuous Motion, of which there are three subordinate Kinds, one called by the *Latins*, *Distensio*, by the *Greeks*, *Tetanos*, and by *Celsus*, particularly *Rigor*, in which Affection, the Neck, together with the rest of the Body, remains immoveable, and inclined to neither Side, but erected in a right Angle to both. And this seems most properly to be what *Hippocrates* calls *Tetanos*, a *Distention*, which differs from a *Convulsion*, in that as we just said from *Galen*, the Parts appear not to be convulsed.

A second Kind is called *Emprosthotonos*, which

is, when the Head, Neck, and rest of the Body are contracted towards the Breast; on which Account it is called *Tensio ad anteriora*, “a Tension towards the anterior Parts.”

The third has the Name of *Opisthotonos* from the *Greeks*; and by the *Latins* is expressed by *Tensio ad posteriora*, “a Tension towards the posterior Parts.” *Galen* in his Book of *Medicinal Definitions*, has comprehended these three Kinds of permanent Convulsions, in the following Words: “Travellers, says he, who die of Cold on the Roads, are seized with such Kinds of Rigors as the *Greeks* call *Empresthotonos*, *Opisthotonos*, and *Tetanos*, because under such Accidents the Body is inflected sometimes to the anterior, sometimes to the posterior Parts, sometimes neither Way, but is distended in a strait and immovable Posture.”

The other Kind of *Convulsions* is distinguished by frequent and interrupted Motion; and, therefore called by Physicians *convulsive Motions*, or *Convulsions, ex Materia non proportionata*, as when they are excited by a Stimulation and Vellication of the nervous Parts, or a violent Straining or Stretching of the same, as in the Disease which the *Greeks* call *Epilepsia*, or are caused by Consent from a biting Sensation at the Mouth of the Stomach, or from some Injury received first by the Brain. This last Species of *Convulsions* is not *per se*, and in Strictness of Speech, called a *Convulsion*, but rather a *convulsive Motion*. And this is either universal, as when the Brain is primarily affected; or particular, from a Vellication of some particular Muscle or Nerve, in the same Manner as a permanent or motionless *Convulsion*, is called *universal*, when, from an Affection of the Brain, it seizes the whole Body; and *particular*, when it affects only one Part; as, for Instance, in the Disorder which some call *Spasmus Cynicus*, in which the Mouth

Mouth is distorted, or rather the Parts of the Mouth are convulsed.

As to the Parts which may labour under a *Convulsion*, or *Distention*, and the Place affected in *Convulsions*, *Galen, de Loc. Affect. Lib. 3. Cap. 6.* tells us, that all Parts of the Body which are fitted for Motion, may be convulsed ; for the Parts of the Body which are moved, are put in Motion by help of the Nerves and Muscles, which being convulsed, there is a Depravation of that Motion, as it happens in a Grinding of the Teeth, which the *Greeks* call *Trysmos*, and is a *Convulsion* of the Muscles, as we are taught by *Galen, de Loc. Affect. Lib. 2. Cap. 1.* And in the same Treatise *Lib. 3. Cap. 6.* he teaches us from the convulsed Part to know, whether the spinal Marrow, or the Brain ; or the Nerves, or which of them, are affected, in the following Words: “ When the whole Body
 “ is convulsed, all discover such a Part to be af-
 “ fected, as, like the Trunk with Respect to the
 “ Branches of a Tree, is the common Trunk of all
 “ the Nerves, and not of a few only in one Part,
 “ in Nature of a Branch ; as in the Case, when a
 “ Leg, or one of the Hands, happens to be con-
 “ vulsed, where a Convulsion of the whole Mem-
 “ ber, shews the Original of the Nerves distribut-
 “ ed thro’ it to be affected, from the Example of a
 “ Branch of a Tree. But when the whole Body
 “ is affected, we must suppose the common Ori-
 “ gin of all the Nerves below the Face, which
 “ answers in Proportion to the Trunk of a Tree,
 “ to be affected, that is, the first Parts of the spi-
 “ nal Marrow, for which Reason, the most experi-
 “ enced Physicians adapt their Remedies to those
 “ Parts, and take no Notice of the Heart. But if
 “ with the Rest of the Body, the Face be also con-
 “ vulsed, we take care not only of the Beginning of
 “ the spinal Marrow, but of the Brain itself. And
 “ indeed, we often see the Lips, the Eyes, the
 “ Skin

“ Skin of the Forehead, the whole Jaws, and the
 “ Root of the Tongue, affected with *Convulsions*,
 “ and because we learn from Anatomy, that all
 “ these Parts are moved by Muscles, which re-
 “ ceive their Nerves from the Brain, we judge
 “ that to be affected whenever those Parts, are
 “ convulsed; but when we see the other Parts of
 “ the Body labouring under *Convulsions*, while
 “ those remain in a due Disposition, we conclude
 “ the Origin or Beginning of the spinal Marrow
 “ to be affected.”

Having thus learnt to know the Part originally
 affected by the Part convulsed, we proceed to in-
 quire into the Causes of *Convulsions*; and, first, of
 those which are perpetual and permanent without
 Motion. *Convulsions* says *Hippocrates*, *Seēt. 6. Aph.*
 “ 39. are occasioned either by Repletion, or Inani-
 “ tion.” The same is confirmed by *Galen*, *Lib.*
2. and 3. de Loc. Affect. and in *4. and 6. Lib. Aph.*
 and *Lib. de Trem. Palpit. and Convuls.* and in in-
 numerable other Places; but especially, *Lib. 2. de*
Symptom. Caus. where he says, that “ a Convul-
 “ sion draws the Nerves and Muscles into the
 “ same Posture and Disposition, as that into which
 “ they were brought by the animal Force, when
 “ in their natural State. Whether, therefore, vo-
 “ luntary Motions are performed by a Tension of
 “ the Muscles at their Origin, or an Impletion
 “ of them by a flatuous Influx, the Effects are the
 “ same in a *Convulsion*, whether from a flatulent
 “ Spirit, which may be generated in the Veins,
 “ or a Multitude of other Disorders, among
 “ which is a Phlegmon, which may create a Ten-
 “ sion.” And these are all comprehended, accord-
 ing to *Hippocrates*, under the two general Heads of
Repletion and *Inanition* and may either of them cause
 a Tension in nervous Bodies, as we may learn from
 what happens to the tense Strings of musical In-
 struments

struments, which break whenever those Instruments are laid in a moist and humid, or a dry and dusty Room; and they are therefore relaxed, before laid aside. This Generation of *Convulsions* is illustrated by *Galen, Lib. 3. Cap. 6.* in the following Words: “ If you observe nervous Bodies, particularly the “ Strings of a Harp, by an immoderate Distem- “ perature of the Air, distended to such a Degree “ as to break, you will easily imagine, that the “ same Thing may happen to the Nerves of Ani- “ mals.” But how are Strings, from an Affection of the Air, as when it is immoderately dry or moist, stretched in such a Manner as to break? The Humour, moistens them so as to raise them into a preternatural Tumor, which must of Necessity cause extraordinary Tenseness; on the other Hand, as the Sun by drying Skins contracts them, so Dryness draws and stretches Cords and Strings; and thus we observe Thongs of Leather, when dry’d by the Fire, reduced to a State of Tenseness and Contraction.

To these two Causes of *Convulsions*, *Galen* in *Aph. 25.* adds a third, which is, the Weakness of the nervous Parts; on which Account Children he says, are much subject to *Convulsions*, as well as from the crude Aliment with which they abound.

The nervous Parts often labour under a Repletion from a crude Humour, by which they are convulsed, as we are told by *Galen, de Sympt. Caus. Lib. 2. Cap. 2.* “ Thus it is with Children, who “ abounding with crude Aliment, and having their “ nervous Parts very strong, are easily affected with Distensions, as *Hippocrates* tells us, *Seēt. 3. Aph. 25.* Hence 2. *Epid. Seēt. 5.* he advises, when Children * are affected with *Convulsions* to excite a
S Fever,

* The Author of the Notes and Emendations to *Prosper Alpinus*, reads *Puerperos* with *Fæsius*, as render’d from *λεγκοις*, and not *Pueros*, with *Alpinus*, because, as he says, no such Directions concerning Children are to be found in all the *Epidemics*.

Fever, by which Means that Disorder, together with the Fever; is sometimes removed in a safe Manner.

To this Head of *Repletion* may be reduced *Convulsions* from an Humidness of the Air, as when we are told by *Galen*, in *Epid. Sect. 2.* that in a moist and cold Constitution of the Air, many Persons, and especially Children, as *Hippocrates* writes, were afflicted with *Convulsions*; and also, those proceeding from an immoderate drinking of Wine.

Sometimes, also, the nervous Parts are stretched and convulsed from their being imbrued with Blood, or bilious Excrements, sometimes a Flatus, and frequently from a Phlegmon, either immediately, or by Consent of the neighbouring Parts. After this Manner are occasioned Tensions of the Hypochondria, which proceed from a violent Inflammation of the Diaphragm, Pleura, or Liver; and to the same Head appertain *Convulsions* from Wounds attended with an Inflammation.

The Parts are dry'd, or, to speak in the Phrase of *Hippocrates*, emptied or evacuated, as well by a burning Heat, as an immoderate Cold. Of the latter we read, *Sect. 5. Aph. 17.* that it “ produces
“ *Convulsions and Distensions;*” and, *ibid. Aph. 20.* it is said, that “ Cold is biting to Ulcers, hardens
“ the Skin, renders Pain insupportable, blackens,
“ and excites febrile Rigors, *Convulsions and Dis-*
“ *tensions;*” Here *Galen* in his Comment, says,
“ That immoderate Cold excites those *Convulsi-*
“ *ons and Distensions,* with a Refrigeration of the
“ Nerves; for as it is not convenient, that their
“ Substance should be dissolved by an immoderate
“ Heat, it is no less prejudicial to them to be re-
“ frigerated and contracted.” For excessive Cold, affecting the Nerves, Muscles, Tendons, and Ligaments, first causes an Inequality of the Skin, by
repelling

repelling the Heat and Moisture inwards ; then dries by expressing the finer Parts, compresses, condenses, hardens, and by closing the interior Sinews and Pores, prevents Diffusions and Perspiration, as well as Reception of Aliment, so that the Parts remain rigid, hard, and distended. To this Purpose we read, *Coac.* 23. that “ a Rigor, “ producing an *Opisthotonos*, is mortal.” And *Galen* in his Book of *Medicinal Definitions*, before quoted, says, that “ Travellers oppressed with “ Cold, die of an *Emprosthotanos*, *Opisthotonos*, “ or *Tetanos*.”

Immoderate Heat produces the same Effect, and much more efficaciously ; for by dissipating all the humid Substance of the Muscles, and other nervous Bodies, it renders those Parts extremely dry'd and parch'd ; whence they are distended and convulsed. Burning Fevers, therefore, which, like a Fire, dry the Nerves, produce a Distension and Convulsion of the same ; and, as *Galen* on *Seet.* 4 *Aph.* 66. teaches, induce Convulsions of a pernicious Kind. After the same Manner mortal Phrenesies, by dissolving the Substance of the Nerves with their immoderate Heat, usually end in *Convulsions*. On the same Account, all considerable feverish Estuations have the like Effect by drying, as we are assured by *Galen* on *Seet.* 7. *Aph.* 15. and the same Consequence follows from constant Watchings, and all great and immoderate Evacuations and Purgations, as we learn from the same Author on *Seet.* 5. *Aph.* 3. 4. and 7. *Aph.* 9. And he calls all those *Drynesses*, if I may use the Word, the Causes of Convulsions, *de Loc. affect. Lib.* 3. *Cap.* 5. comprehending them all in the following Words : “ For since a *Convulsion* is occasioned either by Labour, Watching, Hunger, Solitude, or a dry and burning Fever, as we see in “ Phren-

“ Phrenfies, you may juſtly impute the Cauſe to
 “ a Dryneſs and Inanition.”

Thus have we aſſigned the various Cauſes of perpetual and permanent *Convulſions*, and have reduced them under the general Heads of Repletion, and a Dryneſs, Evacuation, or Inanition, of the nervous Parts. But *Convulſions* attended with manifeſt Motion, ſuch as thoſe of the Epileptic Kind, and thoſe they call *convulſive Motions*, have other Cauſes; for ſometimes they proceed from a groſs and viſcid Humour obſtructing the Ventricles of the Brain; which is the Cauſe of that univerſal Convulſion which the *Greeks* call *Epilepſia*, and others *Morbus Comitialis*, according to *Galen, de Loc. affect. Lib. 3. Cap. 7.* where he tells us, that “ the Epilepſy is a Convulſion of all the
 “ Parts of the Body, not perpetual, as is obſerved
 “ in the *Emproſthotonos* and *Tetanos*, but incident
 “ at certain Intervals; and this *Convulſion* is occaſioned when the Brain is primarily and in itſelf
 “ affected; whence, by Conſent of Parts, we often obſerve Bodies to labour under Convulſions
 “ both general and partial.” The ſame Author *de Loc. affect. Lib. 5. Cap. 6.* has demonſtrated, that a Diſorder of the Mouth of the Stomach has not only occaſioned *Convulſions*, by communicating the Injury to the Brain, the Origin of the Nerves, but other very ſevere Symptoms; and, he tells us of a young Grammarian, who, whenever he was too intent on Teaching or Thinking, or faſted too long, or fell into a Paſſion, was ſeized with a Fit of an Epilepſy, from a bilious and acrid Juice vellicating the Mouth of the Stomach. And in his Comment on *Seet. 5. Aph. 1.* he ſpeaks of a young Man who was frequently affected with an univerſal *Convulſion*, from an æruginous Humour gnawing the Mouth of the Stomach; and recovered not from his Fit, before he had diſcharged the æruginous Matter by Vomit. Again, in his Book of *Veneſection*

section against *Erasistratus*, he tells us, that *Diodorus* the Grammarian was affected with *Convulsions* after long Fasting.

A *Convulsion* also is occasioned by much Straining and Retching, when the Stomach labours to expel some malignant and noxious Matter, in the same Manner as a true Epilepsy is induced, while the expulsive Faculty in the Brain makes Efforts to expel the gross and viscid Juices which obstruct its Ventricles, and intercept the Passage of the animal Spirits thro' them. *Hippocrates*, therefore, had good Reason to say, that Convulsions were produced from white Hellebore, by its pernicious Juices gnawing and vellicating the Mouth of the Stomach. An Instance of this fell within our own Observation, while we practised Medicine at *Padua*, in a young Man, who, by the Carelessness of an Apothecary, took white instead of black Hellebore. But many Instances may be given of such as have been affected with convulsive Disorders from some bilious, or æruginous Humour, or from poisonous Juice infesting the Stomach and vellicating its Mouth.

It appears, therefore, that an Injury done to the Mouth of the Stomach is, by Consent of Parts, communicated to the Brain, whence Convulsions are excited. And not only the Mouth of the Stomach, but the Uterus, and this last, most of all, communicate by Consent, their Disorders to the Brain; whence hysteric Women are often observed to be molested with *Convulsions*. *Galen de Loc. Affect. Lib. 6. Cap. 5.* gives an Instance of this in a Widow who was affected with *Convulsions* from the Uterus, being injured by a Retention of the uterine Juices; and was freed from them by gross, fetid, uterine Excretions. Hence the Author of *1. Prorrhēt. T. 129.* says, “ That Women affected with Hysterics, without a Fever, are subject to Convulsions; as was the Case, for Instance, of *Dorias*.”

And not only from the Uterus, but from other Parts, by a poisonous and highly pernicious Vapour ascending to the Brain, may convulsive Disorders be excited; in Proof of which, *Galen de Loc. affect. Lib. 3. Cap. 7.* gives an Instance of two Boys affected with an anomalous Epilepsy.

Such, then, we may suppose, are the Causes not only of permanent, but moveable Convulsions; but *Galen, Lib. 12. Meth. Med. Cap. ult.* has comprehended in few Words the Causes of all Convulsions and convulsive Motions, where he says, they are occasioned either by a Dryness, Repletion, a considerable Inflammation, a biting Humour, or violent Cold.

But we have treated, we hope with sufficient Accuracy, of the Causes of Convulsions; and proceed now to consider the Signs from which we may predict their future Appearance. And here we read, *Coac. 85. 157.* that Deliriums increasing sensibly in Ferocity become at last outrageous, and portend Convulsions; and a little after, *T. 162.* “ They
 “ who are affected with a Pain of the Head, and
 “ labour under a Catochus, with a Constipation
 “ of the Belly, have a fierce Look, and a florid
 “ Colour in the Face, are seized at last with an
 “ *Opisthotonos.*” That Convulsions should succeed mortal Inflammations of the Brain, is agreeable to Reason, since they are Signs of a mortal Phrensy, under which it is proper and usual for the Patient, as *Galen*, says in *1. Prorrhbet.* to be convulsed, and to die in Convulsions. The Author also of *1. Prorrhbet. T. 28.* tells us, “ That frequent Mutations in
 “ Phrensies indicate Convulsions.” And *Coac. 171.* we read, “ That an acute Pain in the Head, attended with a Torpor and Heaviness, are usually
 “ succeeded by Convulsions.” And *ibid. T. 177.*
 “ That a Pain of the Head, with a small Sweat,
 “ and

“ and a Constipation of the Belly, end in *Convulsions*.”

These, then, are the prognostic Signs of *Convulsions*, of which Signs only violent Pains of the Head, and a furious or outrageous Delirium are to be reckoned as certain, the other Marks not affording any sure Grounds for Prediction. As for Children, we are told by *Hippocrates*, in the *Prognostics* towards the End, that “ They become affected with *Convulsions*, if they labour under an
“ high Fever, and are costive, watchful, frightful,
“ much given to crying, and change their Colour
“ to pale, livid, or red; and these Symptoms are
“ incident to Children from their Birth to their seventh Year.” Children more advanced in Years, and full grown Persons are not so subject to *Convulsions* in Fevers, unless at some very violent and dangerous Crisis, as is usual under a Phrensy.

But we have enough on this Head, and shall now take into Consideration the *Prognostics* from *Convulsions* which offer themselves to our Examination, in order to the Prediction of Death, or Recovery in acute Diseases. And here, first we shall speak a little of those *Convulsions* which are not attended with a Fever. *Convulsions* of this Kind, which proceed from a Repletion of the nervous Parts with a crude Humour, are less dangerous than such as are excited by a Dryness and Rarefaction of the Nerves; and *Convulsions* which owe their Original to a Repletion, are distinguished from the others by their Suddenness.

Of the three distinct Kinds of *Convulsions*, what they call the *Tetanus* is the most acute Disorder, and often kills in three or four Days; the Muscles of the Jaws and the Gullet being convulsed in such a Manner, that Deglutition is entirely destroyed, and the Patient rendered incapable of being nourished with Food, or relieved with Medicines: But

when the Disease is protracted to a greater Length, there are good Hopes of Recovery. What we have said is the same with that of *Hippocrates, Sect. 5. Aph. 6.* “Whoever happen to be seized with a “*Tetanus*, die in four Days; but if they survive “that Time they recover.” The Patient in such a Case, always meets with the best Relief from a supervening Fever; for the febrile Heat consumes the Humours which obstruct the nervous Parts. On this Subject we find *Galen* discoursing, in *Sect. 2. Aph. 26.* where he says, “If any Person in Health “happens to be suddenly seized with *Convulsions*, “they must of Necessity be occasioned by a Plenitude. Now the Nerves suffer a Repletion from “cold and viscid Humours, by which, also, they “are nourished, so that they become convulsed: “And this Disorder is remedied by a supervening “Fever, which heats the Cold, and attenuates and “discusses the viscid Humours.” This is no more than a Comment on that of *Hippocrates, Sect. 4. Aph. 57.* before quoted. Very justly, therefore, it is said, *Sect. 2. Aph. 26.* “That it is better for a Fever “to come upon *Convulsions*, than *Convulsions* upon a Fever.” And with good Reason does the same Author, * *2. Epid. Sect. 5.* advise exciting a Fever in Children for *Convulsions*; by which Means, the crude and gross Humours are heated, attenuated and discussed. Hence the more violent the supervening Fever, and the more intense its attendant Rigor, the more effectually will it remove the *Convulsions*. Thus qualified is a Quartan, which is accompanied not only with an intense Degree of Coldness, but a most efficacious Heat; by Virtue of which it gives Relief under a great Disease,

* The Passage here meant runs thus: ἢν λεκοῖς σπασμὸς ἐπιγένηται, πῦρ ποιεῖ. Where our Author, for λεκοῖς, reads παιδίοις; and translates πῦρ ποιεῖ literally, *Ignem exerceamus seu inuramus*; but we have followed *Fæsius*. See the preceeding Note.

case, if we may believe *Hippocrates* and Experience, for which we have good Reason; for this Kind of Fever is attended with a more effectual Heat than other Fevers; because it has its Foundation in a more gross and dense terrene Matter; as may be inferred from what we read *Sect. 5. Aph. 70.* where we are told by *Hippocrates*, “ That they
 “ who are seized with a Quartan are not very sub-
 “ ject to *Convulsions*; and such as are first taken
 “ with *Convulsions*, are relieved by the coming-on
 “ of a Fever.” Such is the good Effect of a Quartan, not only by its Heat, which effectually discusses the Repletion of the nervous Parts; but by the Intenseness of its Cold, with which it shakes the Body so long till the Humour is by that Motion digested, or expelled from the nervous Parts. A Fever, therefore, coming upon *Convulsions*, is good; because it removes the Repletion by a Discussion. And this is further illustrated and confirmed by *Hippocrates*, in what he says of those who are convulsed from Drunkenness, *Sect. 5. Aph. 5.* where we read, that if “ a Person who is drunk
 “ be taken suddenly speechless, he dies in *Convulsi-*
 “ *ons*, unless a Fever seizes him.”

And these are the *Convulsions* from which we may hope a good Event, especially in Children; who, the more subject they are to *Convulsions*, both on Account of the crude Aliment with which they abound, and the Weakness of their nervous Parts, as *Galen*, on *3. Aph. 5.* has it, “ The less are they
 “ in Danger from such Disorders, and the more
 “ easily are they relieved from them by a super-
 “ vening Fever.” Hence *Convulsions* in Children labouring under Fevers, are not so much to be dreaded; but in adult Persons they are usually pernicious, as they are generally owing to a Dryness and Rarefaction of the nervous Parts by the febrile Heat, than which nothing is more pernicious, in
 the

the Opinion of *Galen*; who, in his *Metb. Med. Lib. 12. Cap. 8.* has these Words, with Respect to a *Convulsion* from Dryness: We must know, he says, “ That an Affection of this Kind, if ever it
 “ be cured, requires Humectation. But it is ex-
 “ tremely difficult to be cured, or rather incurable,
 “ if it be contracted by a Fever, and succeeds
 “ a Phrensy of the most mortal Kind. For my
 “ Part, I never knew, nor heard of any one
 “ cured, who was convulsed in this Manner.”

In Children, indeed, affected with feverish Disorders, *Convulsions* are not so bad, or so much to be dreaded, as we shall by-and-by demonstrate more plainly, from *1. Epid. Sect. 2.* but in all other Ages, *Convulsions*, proceeding from Dryness are pernicious. For this Reason, *Convulsions* attending Fevers are to be dreaded. Hence *Hippocrates* might very justly say, “ That it is better for Fevers to succeed *Convulsions*, than for those to
 “ come upon Fevers; for if they are the Consequence of Purgation, or any other considerable
 “ Evacuation, they are of the worst Sort, because
 “ all Evacuations dry the Body.” In Confirmation of this Doctrine, we are told, by the Author of *1. Prorrhet. T. 145.* “ That a violent and copious Hæmorrhage from the Nose sometimes
 “ induces *Convulsions*,” and, by *Hippocrates Sect. 5. Aph. 3.* “ That *Convulsions* or Hiccups succeeding
 “ a copious Discharge of Blood by the Anus, are
 “ bad.” And *ibid. 56.* “ That *Convulsions* and a
 “ Lipothymy after a Flux of the Menfes, are
 “ bad.” Again, *Sect. 7. Aph. 9.* we read, “ That a
 “ Delirium or *Convulsions* succeeding an Hæmorrhage are bad.” The same Position is more generally and expressly asserted by *Galen*, in his Comment on *Lib. Sect. 6. Aph.* where he says, “ That
 “ *Convulsions* from an Evacuation are most acute
 “ and pernicious.” To the same Purpose we read,

read, *Seet. 7. Aph. 15.* “ That *Convulsions*, or a Tetanus, after violent burning Heats, are bad ;” and *ibid. Aph. 18.* “ *Convulsions* and a Delirium after Watchings, are bad.” The Reason is, because violent Heats, or burning Fevers, and immoderate Watchings, resolve and evacuate the humid Parts. In the same Manner, that is, by drying the Body, do immoderate Purgations produce pernicious *Convulsions* according to *Seet. 5 Aph. 4.* where it is asserted, “ That *Convulsions* or Hiccups, succeeding an Hypercatharsis, (or profuse Purgation) are bad.” Moreover, we read, *Seet. 7 Aph. 25.* “ That *Convulsions* from a purging Draught are mortal.” And *Seet. 5 Aph. 1.* “ That *Convulsions* from (white) Hellebore are deadly.”

Having spoke hitherto of the Prognostics from what they call *permanent*, or *perpetual Convulsions* we proceed briefly to treat of such *Convulsions* as are occasioned by a Straining, or Stimulation, while Nature attempts an Excussion of the gross and viscid Humours which obstruct the Ventricles of the Brain, as in a Fit of the Epilepsy. *Galen* in *Lib. 5 Aph.* says, “ That an Epilepsy is not a very acute nor dangerous Disease ; and justly, because it belongs to the List of chronic Diseases ; and the Patients are often perfectly freed from it, especially Children, according to that Aphorism of *Hippocrates*, *Seet. 2 Aph. 45.* “ Very young Persons subject to an Epilepsy, are cured chiefly by Change in Age, Place, and Way of Living.” And *Seet. 5 Aph. 7* we are told who are capable, and who are incapable of a Cure ; where it is said, “ An Epilepsy before the Age of Puberty, admits of a Metastasis (a Solution ;) but if it molests the Patient after twenty-five, it generally accompanies him to his Grave.” And *Galen*, in his Treatise *de Puero Epileptico*, tells us, that he had cured several Children ; and in his Book *de Purg.*

Purg. Med. Fac. that in several others he had prevented a Return of the Disorder, by the proper Precautions of Purging and Phlebotomy in the the Spring.

As for other Kinds of *Convulsions*, which are excited from Consent of Parts, by some acrid Humour, or Poison, or from some poisonous and malignant Vapour, they are all curable. Of this Nature were the *Convulsions* under which the Grammarian before-mention'd labour'd, from bitter Bile; and the young Man, also, spoken of, who was molested with an æruginous Matter, gnawing and vellicating the Mouth of the Stomach, and was freed from the same by Vomiting. Examples may, also be given of *Convulsions* from malignant Vapours remov'd, and perfectly cur'd; but we have, perhaps, said enough, as to the Prognostics from *Convulsions* excited without a Fever; and shall, therefore, proceed to speak of such as happen under acute Fevers.

C H A P. VIII.

Of the Signification of Convulsions in acute Fevers.

ALL *Convulsions* which happen in the Beginning of Diseases, indicate a Multitude of Humours, by the nervous Parts labouring under a Repletion, which occasions a Tension, or *Convulsion*. This Kind of *Convulsion* affords no sure Grounds for Prognostication, but indicates, however, that the Disease is very severe, and not void of Danger; since all Disorders, proceeding from a Multitude of crude Humours, are violent, and dangerous. Instances of this are many, in the Books of *Epidemics*, of those who were restored

stored to Health; particularly, the Woman who was three Months gone with Child, and lay ill on the Shore; *Pythion*, who lived near the Temple of *Tellus*; the Man who lay ill in the Garden of *Dealces*; *Charion* at *Demætus*, and the morose Woman, who was seized with *Convulsions*, as it were on a sudden, on the first Day. In all these Cases, except his who lodged in the Garden of *Dealces*, where a Crisis was indicated, *Convulsions* were Signs of a Multitude of Humours, and had nothing in them of Certainty, with Respect to Prediction. In *Charion* and *Pythion*, indeed, they were not so much to be dreaded, because, on the ninth Day, attended with a Discharge of Urine, in which appeared some Signs of Concoction; but in the Case excepted they were critical: For as *Galen* says, in his Comment, “ the Delirium on the
 “ ninth Day, and Squinting of the right Eye, were
 “ usual Incidents in a Crisis.”

Convulsions, also, in Fevers which proceed from the Brain, affected by Consent of Parts from a Disorder in the Mouth of the Stomach, are not to be feared, since they may be removed by a Vomit. An Instance to this Purpose we find recorded by *Hippocrates*, 5. *Epid.* 40. in “ the Son of *Her-*
 “ *mophytus*, who was ill eleven Days. His Disorder
 “ was a Fever, and he took no Sustenance: On
 “ the first Day he was delirious, but recovered his
 “ Senses at Night. The next Day he lay speech-
 “ less, under a Stertor, with his Eyes distorted,
 “ and was feverish; but by Intromission of a Fea-
 “ ther he vomited black Bile, and, by Means of a
 “ Clyster, had a plentiful Discharge of stercore-
 “ ous Matter by Stool.”

Convulsions, in Cases, proceeding from the Uterus, are, also, easy to be cured; according to that in 1. *Prognost.* 119. “ *Convulsions*, in Hyster-
 “ ric

ric Women are easily removed; as in the Case of
 “ *Dorcas.*”

Convulsions, also, in Children affected with feverish Disorders, as they are no Indications of any great Alteration from a healthy State, because Children abound much with crude Aliment, and have, besides, weak Nerves, are not much to be dreaded. Children, says *Galen, Com. in 1 Epid.* because of the “ Weakness of their Nerves, are “ very subject to *Convulsions.*” And the more easily they are liable to be convulsed on slight Occasions, the less is the Danger. It is no wonder, therefore, if Disorders of this Kind are not so formidable in Children, even under a Fever, as in adult Persons. To this Purpose is that of *Hippocrates 1. Epid. Sect. 2.* “ that many were at first seized with “ *Convulsions*, and a Fever, especially Children ; “ the Fever was, also succeeded by *Convulsions.* “ These Symptoms were generally of long Continuance, and had no ill Consequence, except in “ those where all other Signs were pernicious.” And the same is confirmed by the Author of the *Coac. T. 356.* where he says, that, “ *Convulsions* “ succeeding a Fever are mortal, but least of all “ so to Children.” But if to *Convulsions*, there succeeds a Fever, or if there be a Fever already, or an Exacerbation of the same, it is a good Sign, with Respect to the *Convulsions*, provided they proceed from a Repletion of the nervous Parts. Hence we are told, *Coac. 358.* “ That an acute Fever, “ coming upon *Convulsions*, removes the Disorder ; whether it is a new Fever, or an Exacerbation of the old.” The same Symptom is much alleviated by a Discharge of much vitreous Urine, or what resembles Semen.

Convulsions in the Beginning of Fevers, if the Fever increases, usually cause an Alleviation of the Rigor. Thus it was in the Case of *Philistides*, the
 Wife

Wife of *Heracrides*, 7. *Epid.* 7. 130. “ Who, it is
 “ said, was seized with a high Fever, and a Red-
 “ ness of the Face, without manifest Cause ; soon
 “ after, on the same Day, she was affected with
 “ a Rigor, and recovered no Heat ; then was con-
 “ vulsed in her Fingers and Toes ; and shortly, af-
 “ ter, her Heat was revived. On the second Day
 “ she had a new Fit of a Rigor, but recovered a
 “ little more Heat than before ; her Redness was
 “ less, and the supervening *Convulsions* were more
 “ moderate.”

We may add, that some Sorts of *Convulsions* in Fevers much alleviate, and even remove the Diseases ; and these ought to be called *critical*, being occasioned by a Translation of the morbid Matter from the Veins to the Nerves and Muscles ; and if they effect a Solution the first Days, they are critical and salutary, according to *Coac.* 157. where we read, “ That a Convulsion excited in a Fever re-
 “ moves it the first, second, or third Day ; but
 “ if it continues beyond the Time in which it first
 “ begins and ceases not, it is a bad Sign.” *Con-
 vulsions* of this Nature are occasioned, as we said, by a Metastasis of the morbid Matter from the Veins to the nervous Parts ; which Metastasis, or Translation, may possibly diminish, or even quite remove the Fever, the Humours being excreted from the Veins, and no longer left to putrify in them.

And thus far have we spoken of those Kinds of *Convulsions*, which though not properly good, for all *Convulsions* in themselves are bad, yet sometimes happen to be salutary Prognostics. We come now to treat of those which are universally bad and pernicious, and of destructive or fatal Signification.

It is an Observation of *Hippocrates*, *Lib. Prognost.* that in acute Diseases a *Convulsion* of the Testes
 and

and Pudenda is succeeded by a violent Pain, or Death ; and *Convulsions* in acute Fevers are always of bad Signification to adult Persons, but worst of all in burning Fevers, as we are assured by *Galen*, in *Sect. 4. Aph. 66.* because these dry the Nerves like a Fire, and excite pernicious *Convulsions*. We have observed, that *Convulsions* from a Dryness of the nervous Parts are not only difficult but impossible to be cured ; for which Reason, they must be always pernicious in acute Fevers, as being occasioned by a Dryness of the Nerves, from a Consumption of the humid, by the igneous Heat of the Fever. Thus *Galen* in *4. Aph. 35.* tells us, that in
 “ burning Fevers, if the whole Body be dried,
 “ and a *Convulsion* of the Nerves happens to proceed from that Dryness, it is a very great Disorder and almost incurable, because a long time
 “ is required for removing the Dryness of the Nerves ; whereas the Violence of the Disease,
 “ will not allow Time to Nature, but speedily exhausts the Strength, and destroys the Patient.”
Hippocrates, therefore, had good Reason, to say, that, “ *Convulsions* and violent Pains about the
 “ Viscera in acute Fevers, are bad ; ” but if attended with a Decay of the Strength, they shew Death to be very near, *Hippocrates, Sect. 4. Aph. 29.* is very express and elegant to this Purpose, when he says, “ In a hot intermittent Fever, if the Lip, or
 “ Eye-brow, or Eye, or Nose, be distorted, or the Patient cannot see, or hear, the Body being at
 “ the same Time very weak ; which ever of these Symptoms appear, Death is at Hand.” Thus it happened, for Instance, to the Wife of *Dromeades*,
1. Epid. Sect. 3. Ægr. 11. who died suddenly in *Convulsions* which began at the Head.

Convulsions in a Delirium are very dubious, but in Phrensies are the most pernicious of all Symptoms, and indicate the speedy Approach of Death.

Galen.

Galen, as before observed, *M. M. Lib. 12. Cap. ult.* says, he never knew or heard of any Person who recovered in such Circumstances. *Hippocrates* in his Description of a certain epidemic Constitution; *1. Epid. Sect. 2.* says, that, “ Those who were affected with Phrenies, were convulsed, and molested with violent Vomitings; and some of them died suddenly.” And this he had an Opportunity of observing more exactly, in the Case of the phrenetic Patient, *3. Epid. Sect. 2. Ægr. 4.* “ who, on the second Day, in the Morning, lost his Voice, had a high Fever, sweated without Intermission of the Fever, was affected with Palpitations in all Parts of his Body, and at Night with *Convulsions*. On the third Day all the Symptoms were exasperated; and on the fourth he died.”

We have before demonstrated, from *Hippocrates* and *Galen*, that it is a Property of mortal Phrenies to end in *Convulsions*; for it is the Nature of a true Phrensy to excite *Convulsions* a little before Death, the Nerves being dried by an Inflammation of the Brain. We have an Instance to this Purpose in the Maid Servant of *Conon*, *7. Epid. T. 98.* who died at the End of forty Days, and was speechless and convuls'd for some Days before her Decease.

Tremors ending in *Convulsions* or *Convulsions* from Tremors, are affirmed by *Galen*, in the *Prophetics*, to be mortal.

Convulsions occasioned by Pains, or obstinate Watching, in acute Fevers, are pernicious, *Sect. 7. Aph. 18.* and so are those which proceed from profuse Purgation, or immoderate Evacuations of any Kind, *Sect. 5. Aph. 3. 4. 56.* before quoted. The Reason is, because all immoderate Evacuations dry the whole Body, and occasion a *Convulsion* from a Dryness of the Nerves, which is of the worst Sort,

as we have observ'd. Hence *Galen, Com. in 7. Aph.* says, that “ a *Convulsion* from an Evacuation “ is most acute and pernicious.”

A *Convulsion* proceeding from an Inflammation of the *Ileum* is pernicious, *Seet. 7. Aph. 10.*

Convulsions from Wounds are, for the most part, mortal. Death is not the necessary Consequence of all *Convulsions* occasion'd by Wounds, as *Galen* observes, *Com. in 5. Aph.* though *Hippocrates, Seet. 5. Aph. 2.* pronounces them mortal. They are, however, for the most Part, deadly ; and we have many Instances of it in the *Epidemics*, particularly in *Scamander*, who was convulsed after a Section ; another from a Wound with a Dart, the fair Daughter of *Nerius* from a Blow, a certain Pilot from a Fracture of the Finger, another from a Luxation of the Finger ; who all died of *Convulsions*. Of *Scamander, 5. Epid. 15.* it is said, that “ His Hip “ was sphacelated, and the Bone had for a long “ Time been dislocated. The Operation of the great Section was performed upon him, and he was cut to the Bone, and the Wound afterwards cauterized. The twelfth Day after the Section he began to be taken with *Convulsions*, which held him pretty strongly ; he was convulsed from the Leg, on the infirm Side, up to the Ribs ; and the *Convulsion* was communicated to the other Side, the “ Leg was contracted and extended, “ the other Limbs were moved, and his Jaws set. “ The Patient died in *Convulsions* on the eighth “ Day after he was first seized with them.” In the second Instance, *ibid. Text. 47.* it is said, “ That a certain Person received a Wound with a “ sharp pointed Dart, a little below the Neck behind, which appear'd scarce worthy Notice, for “ it was not deep. But, not long after the Dart “ was taken out, the Patient felt himself distended, and drawn backwards, like one seized with “ an

“ an *Opisthotonos*; his Jaws were under a Con-
 “ striction, and if he received any Liquid into his
 “ Mouth, and tried to swallow it, the same was
 “ discharged again at his Nostrils, and he imme-
 “ diately grew worse and worse in all other Res-
 “ pects, and died on the second Day.” The
 “ tragical Story of the beautiful Daughter of
 “ *Nerius* is thus related: “ This young Woman be-
 “ ing about twenty Years of Age, in playing and
 “ sporting with one of her female Friends and
 “ Companions, received a Blow from her with
 “ the Flat of the Hand, on the fore Part of the
 “ Head! She was immediately taken with a Dim-
 “ ness of Sight, and her Breath failed her, and
 “ when she came Home she was immediately seiz-
 “ ed with a high Fever, attended with a Pain of
 “ the Head, and a Redness about the Face. On
 “ the seventh Day she had a Discharge of above a
 “ Cyathus of fetid, reddish Pus from her right Ear,
 “ and she seemed to be better and easier, but the
 “ Fever increased again upon her, with a Cata-
 “ phora; she lost her Voice, the right Side of her
 “ Face was contracted, she fetch’d her Breath
 “ with Difficulty, labour’d under Convulsions and
 “ Tremblings, with an Impediment of the Tongue,
 “ and a Stupor of the Eye, and died on the ninth
 “ Day.” Again, *ibid. Text. 74.* we have a pretty
 “ remarkable Case of a “ Pilot belonging to a great
 “ Ship, who crushed the fore Finger of his right
 “ Hand, and the Bone below it, with an Anchor:”
 “ The Consequence was an Inflammation, Sphace-
 “ lus, and a Fever, he had a gentle Purge admini-
 “ ster’d, and his Heats and Pains were mild and fa-
 “ vourable. Some Part of his Finger was separated,
 “ and after seven Days a laudable Ichor was dischar-
 “ ged from the Wound. Some time after he com-
 “ plained of an Impediment in his Tongue, whence
 “ an *Opisthotonos* was predicted, and a Tendency

“ to that Disorder further appeared first from a
 “ Constriction of the Jaws, and afterwards by an
 “ Affixion of the same to the Neck. On the third
 “ Day he was wholly convulsed, and under a per-
 “ fect Opisthotonos, attended with a Sweat, and
 “ on the sixth Day from the Prediction he died.”

Much of the same Nature was the Case of *Telephanes*, the Son of *Harpalus* by his freed Woman, related, *ibid. Text. 75.* “ This young Man had his
 “ Thumb luxated towards the lower Parts, the
 “ Consequence of which was an Inflammation
 “ and Pain. When the Luxation was reduced,
 “ he went into the Field, and at his Return had a
 “ Pain in his Loins ; he bathed, and towards
 “ Night had a Constriction of the Jaws, and was
 “ seized with an *Opisthotonos*. A spumous Saliva
 “ made its way through his Teeth, with much
 “ Difficulty; and on the third Day he died.” In the
 same Manner one *Tychon*, *ibid. Text. 94.* who received a Wound in his Breast by a Dart from an Engine, at the Siege of *Datos*, died suddenly on the third Day, in *Convulsions*. From these Cases it appears, that *Convulsions* from Wounds are generally mortal.

Convulsions of the permanent Kind from drastic, or very strong Cathartics, or poisonous Medicines, are fatal. Thus *Convulsions* from Hellebore taken inwardly, are by *Hippocrates* pronounced mortal, *Seet. 5. Aph. 1.* and, in general, *Convulsions*, from any violent Cathartic are by the same Author judged fatal, *Seet. 7. Aph. 25.* And he gives an Instance of the same 5. *Epid. T. 23.* “ In a young Woman about
 “ twenty, who took a Medicine to procure Abor-
 “ tion ; after which she was taken with a Pain,
 “ and vomited much bilious, pale, and porrace-
 “ ous Matter; and when she drank was convulsed,
 “ and bit her Tongue. On the fourth Day I (*Hip-
 pocrates*) attended her, and observed her Tongue
 “ to

“ to be much swelled, (μεγάλη) and black, and
 “ the White of her Eyes to be red: The same Day,
 “ towards Night, she died.” In the same Book,
 T. 85. he gives us a Relation of a young Man
 who died in *Convulsions*, from swallowing a Ser-
 pent: 7. *Epid. T. 20.* we have an Account of a
 Woman labouring under a Quinsey, who was con-
 vulsed on the fourth Day, and died on the fifth
 or sixth.

These, then, are the mortal *Convulsions* observed
 in acute Diseases; and the most pernicious of them
 all, as we have observed, are those which happen
 in acute and burning Fevers, especially when con-
 sequent upon a Phrensy; and that *Convulsions* from
 Wounds are very much to be dreaded, we have
 proved, from Cases related out of *Hippocrates*.
 It remains to give some Marks or Signs by which
 we may know whether those Kinds of *Convulsions*,
 which in the Beginning of acute Diseases are ne-
 cessarily owing to a Repletion of the nervous
 Parts, or at any other Time of the same acute
 Diseases, are by the same Cause in any manner
 whatsoever excited, are salutary or pernicious.
 For our Satisfaction in this Point, we are taught
 to form a Judgment of such *Convulsions* from the
 Signs which precede, accompany, or follow them:
 And here we ought to have a principal Regard to
 the Signs of Concoction and Crudity: For when
Convulsions appear under an absolutely crude State
 of the Disease, they always threaten a bad Event.
 And, indeed those Kinds of *Convulsions*, when
 pernicious, never use to appear alone; but at-
 tended with other pernicious Signs. Thus it was
 in the Cases of *Philinus*, the Wife of *Dromeades*,
Philistes, the phrenetic Person, and the Woman of
Cyzicus, related in the first and third Books of the
Epidemics; to all which Persons these *Convulsions*
 proved fatal, In the Wife of *Philinus*, 1. *Epid.*

Seēt. 3. Ægr. 4. these *Convulsions* appear'd on the eighth Day in great Abundance, attended with Pain, and a high Delirium. The *Convulsions* continued upon her the ninth Day; on the eleventh Day, after being convulsed, she voided great Plenty of white, thick, turbid Urine, which deposited no Sediment; and these concomitant and subsequent Signs were, no doubt, to be esteemed mortal. Much of the same Nature was the Case of the Wife of *Dromeades*, *1. Epid. Seēt. 3. Ægr. 11.* for “ on the sixth Day, in the Morning, she was
 “ seized with a new Rigor, but soon recovered
 “ Heat; sweated in all Parts of her Body; was
 “ cold in her extreme Parts, and delirious; her
 “ Respiration was great (full), and at long Intervals (*ἀραιόν*); and soon after she died suddenly
 “ in *Convulsions*, which began at the Head.” The Signs preceding, it must be observed, are related, among others, to be an Evacuation of thin, oleous Urine, and a small Distillation of Blood from the Nose; which, with the others before-mention'd, portend nothing but Death. The same Judgment was to be form'd from a Tension of the Hypochondria in *Philistes*, *3. Epid. Seēt. 3. Ægr. 4.* besides what we have before proved out of *Galen*, that all *Convulsions* are destructive, his *Convulsions* were, moreover, attended with other mortal Signs; such as, on the first Day, virulent Vomitings, a Fever with an Horror; a copious, constant, and universal Sweat, and an high Delirium: On the second Day a Loss of Voice; a high Fever; Sweating, without any Remission of the Fever; and Palpitations in all Parts of the Body: These, among others, were the pernicious Signs which preceded those fatal *Convulsions*, which seiz'd him the same Night, and were sure Prognostics of his Death, which happened on the fourth Day. Thus, also, the Woman of *Cyzicus*, who was taken with *Con-*
vul-

vulsions on the fourteenth Day, had them accompanied with a Coldness of the extreme Parts, and a Delirium, which never went off in an absolutely crude State of the Disease.

Thus much we think proper to be said of *Convulsions* with Respect to their Prognostics; and under them some may, perhaps, think, that we should have comprehended the *Singultus* or *Hiccough*, which is a Species of *Convulsions*: But since the *Hiccough* is a very particular Convulsion, affecting only the Stomach, we have chosen to treat of it apart, under its proper Article; and the rather, because *Hippocrates* has written of the same as distinct from *Convulsions*.

C H A P. IX.

Prefages of Hiccups.

TH E Event of a Disease may be prognosticated from a Hiccup, though, indeed, it comes under the general Notion of Convulsions, being a Kind of Convulsion of the Stomach, as we are taught by *Galen* in his Comment on 5. *Aph.* 3. And the same Author, in his Comment on the Book of *Hippocrates de Rat. Viêt. in Morb. Acut.* calls the Hiccup a convulsive Motion, and more expressly to the Purpose in his Commentary on the sixth Book of the *Aphorisms*, he tells us, “ That though we may be allowed to call a Hiccup a Convulsion of the Stomach, when we would describe its Nature, it would perhaps, be better not to call it by that Name, but rather a Motion of the same Kind as Vomiting, only more intense and violent: For the Stomach, while it labours to expel its Contents, is excited to two Kinds of Motions, the most violent of

“ which is a Hiccup ; the other is Vomiting, in
 “ which latter it endeavours to expel what is con-
 “ tained in the wide and open Cavity of the
 “ Stomach, but in the Hiccup only what molests
 “ the Mouth of that Part.” Hence it appears
 that an Hiccup, is an expulsive Motion of the
 Stomach, endeavouring to discharge itself of some
 offensive Matter. We may then very properly
 call a Hiccup a Convulsion of the Stomach, but of
 such a Kind of Motion as is observed in Epileptic
 Patients, whose Brain is injured, or rather with
Galen, Com. in Lib. de R. V. I. A. a Sort of convul-
 sive Motion. These Motions, according to *Hip-
 pocrates, Sect. 6. Aph. 39.* are excited either by a Re-
 pletion or Inanition of the nervous Parts, and par-
 ticularly, of the Mouth of the Stomach. A Re-
 pletion happens from an Excess in eating and
 drinking, from a Redundance of Humours, a Phleg-
 mon or Flatulencies. A Dryness or Inanition, is
 caused by a burning Heat, all immoderate Evacu-
 ations, Purgations, Watchings, Fastings and the
 like. That a Hiccup is excited by the same
 Cause as a true Convulsion, we may infer from
Hippocrates, where he speaks of a true Convulsion
 of the Stomach, proceeding from one or other of
 these Causes. A Hiccup often happens from a bit-
 ting Sensation in the Mouth of the Stomach, which
 excites Motions that many justly enough call con-
 vulsive, and are occasioned by all such Things as ei-
 ther oppress the Stomach by their Redundance,
 or injure it by some offensive Quality ; for when
 the Stomach is loaded with a Redundance of Hu-
 mours, or Foods of bad Juices, or is vellicated
 by some acrimonious Matter, or distended with
 Flatulencies, or irritated by Heat or Cold, or any
 other Quality, or suffers through Dryness, or is
 agitated in a manner not unlike Convulsions, it
 endeavours to expel what offends it. To this

Pur-

Purpose we find *Galen*, expressing himself *Lib. 8. de Comp. Med. Cap. 8* “ Thus, he says, a Hiccup sometimes happens either from a Coldness or Repletion of the Stomach, or from a Vellication of acrimonious Humours, or such as are endued with some medicinal Quality.” And a little after, “ a Hiccup may be occasioned by some acrimonious or ferous Humours, or some Medicine vellicating the Stomach, which being expelled by Vomiting, the Hiccup immediately ceases.” Many after taking the Medicine composed of the three Species of Pepper, and drinking Wine immediately upon it, are molested with a Hiccup, of which Number I myself am one; and every Body knows that some Persons are subject to be taken with an Hiccup after Foods of a stimulating Quality, which, upon vomiting, immediately ceases; sometimes a Hiccup is occasioned by a Rigor of the Mouth of the Stomach. Children are very subject to the Hiccup, from a Corruption of the Aliment in the Stomach, and from a Coldness of the Part. Hiccups in Fevers are sometimes occasioned by a dangerous Inflammation of the Stomach, Brain, small Intestines, or Liver, from a Compression of the Mouth of the Stomach, from a Tumefaction of the concave Part of the Liver, a Communication of the burning Heat of that Part, or the Flux of an acrimonious Humour from the inflamed Part upon the Mouth of the Stomach, and vellicating it, or some acrid Exhalation irritating the same. But let this suffice for the Causes of an Hiccup, and let us now consider the Prognostics which may be drawn from it.

A Hiccup then is only not to be dreaded, when it happens without a Fever, or any other Diseases, and is occasioned by Wine or Foods; or even by some acrimonious, cold, hot, or corrupted Humours. In Fevers they are always

ways dangerous, as well as Convulsions, and most of all when succeeded by a Fever. Some Fevers are called Singultuous, because the Patient is almost continually molested with the Hiccup, which increases and remits with the Fever, which for that Reason, is called by the *Greeks* λυνγώδης, *Lingodes* [from λύνξ, the Hiccup] mentioned by *Hippocrates de R. V. I. A.* And *Galen*, in his Comment thereon tells us, that a Fever takes the Name of Singultuous from the Hiccup, which continually attends it, and is exasperated, together with the Disease, through the whole Stage of the Disorder; but Hiccups are most to be dreaded when they proceed from an Inflammation of the Stomach, small Intestines, or Liver. *Celsus* tells us, that a frequent Hiccup indicates an Inflammation of the Liver; a Hiccup however, does not simply proceed from an Inflammation of that Part, as *Galen* observes, in his Comment on the 5. *Aph.* 3. tho' *Hippocrates*, in that Aphorism, says absolutely, " That the Hiccup succeeds an Inflammation of the Liver." The Hiccup then, under an Inflammation of the Liver, is generally mortal, and the same is true of an Inflammation of the Brain or Stomach, and especially when it comes after Vomiting, to which Purpose *Hippocrates Sect. 7. Aph. 3.* says, that after Vomiting, the Hiccup and Redness of the Eyes are bad Signs. *Galen* says of the Hiccup, that it is the same Disorder with Respect to the Stomach, that a Convulsion is to the Muscles, and that sometimes it affects the whole Stomach, sometimes its Mouth, and the Oesophagus, which are molested with Humours; and if these can be discharged by Vomiting, the Patient is immediately freed from the Hiccup; but if this has no Effect, it shews either that the Brain, the Origin of the Nerves, or the Stomach, labour under a considerable Inflammation.

An Hiccup, therefore which comes after Vomiting, is generally pernicious, and most of all in the Iliac Passion, according to that of *Hippocrates, Sect. 7. Aph. 10.* “ The Ileos, succeeded by Vomiting, Hiccup, or Convulsion, is of bad Prognostication.” And *Galen*, in his Comment thereon, says, that the Patients, in that Disorder do not always vomit, but only when it proves mortal, and if they are vehemently affected, the Excrements ascend, and a Hiccup is excited. In acute Fevers, then a Hiccup succeeding Vomiting, and especially that of a bad Kind, is to be esteemed mortal : An Instance of this we find in *Hippocrates, 3. Epid.* of a Woman, who, on the twelfth Day of her Illness, vomited much black fetid Matter, and was extremely molested with the Hiccup and a Thirst, and died the next Day. We may well then venture to pronounce all Hiccups, especially if frequent and troublesome, in acute Fevers, mortal, and most of all, if consequent upon a bad Kind of Vomiting, I mean that wherein fetid, black, virulent, or unmix’d Humours are discharged; justly, therefore, in *Coac.* is a Hiccup condemned, which follows a Vomiting of unmix’d Matters. An Hiccup, consequent upon immoderate Evacuations, or Purgations, is generally mortal, as proceeding from a Vellication of the nervous Parts of the Stomach, occasioned through Dryness. Hence *Hippocrates Sect. 5. Aph. 3.* pronounces an Hiccup or Convulsion, succeeding a copious Hæmorrhage, a bad Sign, and in the following Aphorism he says, that the same Symptoms supervening upon an immoderate Purgation, are bad Prognostics. The most fatal of all Hiccups, is what is consequent upon an immoderate Purgation where the Body is naturally weak ; agreeably to that of *Hippocrates, Sect. 7. Aph. 41.* where we are told, that an Hiccup coming after an immoderate Purgation, is no good Sign ;
and

and the like may be said of a Hiccup, excited by a Tumor or Inflammation of the Liver under the Jaundice, according to that in *Coac.* 470. where it is said, “ They who are affected with the Jaundice, and a Hebetude of the Senses, if a Hiccup supervene, fall into a Looseness, or perhaps labour under a Constipation of the Belly, and become of a greenish yellow Aspect.” An Hiccup is not consequent upon every Affection of the Liver, but when that Part is highly inflamed, or the whole Stomach is oppressed or irritated by a Redundance of Bile, or labours under a violent Inflammation, the Hiccup is exasperated to a high Degree. To confirm, however, our Predictions of the fatal Event of an Hiccup, we ought to take into our Consideration other pernicious Signs, both preceeding and consequent to that Disorder, which is never mortal, but in Conjunction with other destructive Symptoms, appearing either before, or attendant upon it. To this Purpose we are told by the Author of the *Prorrhetica*, “ That an Aphony, attended with Hiccups, is a very bad Sign,” and *Coac. Præfag.* “ That a Lassitude, with an Hiccup and Stupor portend a bad Event.” Other very bad concomitant Signs, are cold Sweats, an invincible Coldness of the extreme Parts in a burning Fever, no Thirst, a Loathing of Food, copious Sweats, without an Intermission of the Fever, Blood falling by Drops from the Nose, with many other Signs of the like Nature, which you will find mention’d in the History of the Woman who lay ill in Childbed, 3. *Epid. Sect. 2. Ægr.* 12.

C H A P. X.

Of Rigors, and what they prognosticate in Diseases.

BEFORE we treat of the Prognostics which may be drawn from Rigors, with respect to the Death or Recovery of the Patient, it will be necessary, first to settle the Notion of a Rigor; for if this be omitted, no certain Judgment in Diseases can be formed from such a Symptom. A Rigor then is a sudden and violent, or, as *Galen, de Tum. Palp. Convuls. & Rigore*, says, “ A dolorific Perfriction or Refrigeration of the
 “ natural Heat, with an unequal Concussion and
 “ Agitation of the whole Body, proceeding from
 “ the expulsive Faculty of the sensible Part, endeavouring to expel the noxious Humours.” It is distinguished from a Tremor, in that a Tremor is only a Vibration of one Member, but a Rigor of the whole Body. But of this we shall speak more accurately a little below. A Rigor sometimes happens without a Fever, but generally attends it: That a Rigor may be excited without a Fever we are taught by *Galen*, in the Book abovementioned; *Cap. 7.* and *de Caus. Symptom. Sect. 2. Cap. 5.* and in his Book *de Inæqual. Temper. Cap. 8.* where he has demonstrated against the Ancients, that a Rigor may happen without a Fever. And he himself observed at *Alexandria*, a young Man who was seized with a Rigor, after eating unripe Dates, from the gross Humour obstructing the Veins. That a Rigor could be without a Fever, was unknown to the Ancients, except *Hippocrates*, who *1. Epid. Sect. 3. Ægr. 5.* says,
 of

of the Wife of *Epicrates*, that, “ When the Time
 “ of her Labour approached she was seized with a
 “ Rigor, but had no Increase of Heat, the
 “ next Day the same Symptoms continued, and
 “ the third Day she was delivered of a Daughter.”
 There may be, therefore, a Rigor without a Fever, which *Galen* and the *Greeks* called *ρίγος ἀνεκ-
 θερμαυτον*, “ A Rigor without Heat;” but the Rigor which admits of Heat, as being succeeded by a Fever, is a violent concussive and morbid Affection.

But how are we to distinguish a Rigor from Coldness and a Horror? Since we are told by *Galen de Tum. &c.* before cited *Cap. 6.* “ For a sick
 “ Person to be under a Rigor, is certainly not the
 “ same as to be under a Horror or Coldness.” And it is usual to say, that the Approach of the Fit is attended in one Patient with a Rigor, in another with a Horror, and in another perhaps only with a Coldness; and this is the common Language and Use of Words in the Writings of Physicians. Thus when a Person becomes vehemently cold, without any Concussion or Agitation of the Body, he is not affected with a Rigor; for to deserve that Name, it must be attended with an unequal and involuntary Motion. If this Coldness be accompanied only with a gentle and unequal Commotion of the Skin, it is called a Perfriction; but if this Commotion of the Skin be very considerable, and attacks the Patient by Fits, without attacking the whole Body, it is called an Horror; so that an Horror is such an Affection of the Skin alone, as a Rigor is of the whole Body.

The Causes of a Rigor are, First, immoderate Heat or Cold: That these produce sudden and great Alterations in the Body, and induce Horrors and Rigors, is very well known to such as enter an immoderately cold or hot Bath, and is demon-
 strated

strated by *Galen, de Caus. Symptom. Lib. 2. Cap. 5.* Justly, therefore, it is said by *Hippocrates*, that “ Cold irritates Ulcers, hardens the Skin, causes intolerable Pains, and febrile Rigors.” Some are seized with an Horror from an Excess of Fear, as others are with a Tremor from Ulcers and Abscesses under a Suppuration; and that Rigors are sometimes induced by Section and Inuision, we are told by *Galen*, in 6. *Epid. Com. 3.* where he says, that “ Such Operations induce a Rigor, as something acrimonious affecting the sensible Flesh.”

Agreeably to this Notion, the same Author rightly pronounces the principal Causes of a Rigor to be bilious and acrimonious Humours; for these, by vellicating the sensible Parts, provoke the natural Heat, which, in striving with great Force to expel them, excites that unequal and concussive Motion of the whole Body, as he expresses it, *de Caus. Sympt. Lib. 2. Cap. 5.* These Rigors are very apparent in bilious Fevers, especially of the intermittent Kind. In these Cases, the thin, bilious, and highly acrimonious Humours being expelled from the Veins, are under continual Impulses from all the sensible Corpuscles, and forced from one Place to another, till they take their Course, either towards the Skin, and there discharge themselves through its Pores in Sweat, or are thrown upon the Stomach, and discharged by Vomiting, or forced down towards the Intestines and evacuated by Stool. Hence Rigors are usually succeeded by bilious Evacuations, as *Galen Com. 2.* in 6. *Epid.* observes, where he says, “ In our Discourse of a Rigor we have shewn, “ that Excretions of bitter Bile, which hurries “ through the sensible Bodies in order to be discharged, are the Consequence of that Disorder.” This then is the Origin of a Rigor: The noxious
and

and acrimonious Humours are, by the expulsive Faculty of the Veins, forced from those Vessels upon the other Parts, from which, since they as much infest and irritate them by their Acrimony, and excite their expulsive Faculty, as in the other, they are equally expelled and forced upon others; and thus successively, till they make their Retreat to the Skin, Stomach, or Belly, where they find a Vent, as has been said. Now the injured and irritated Parts, in striving to expel the noxious Part of the Humour, call in the natural Heat to their Assistance, whence the extreme Parts are refrigerated being destitute of that Heat. But when the Expulsion of the Humours is finished, which is, when they have made their Way to the Skin, or some other Place, whence they may be excreted, the Heat is recalled, and the extreme Parts recover their Heat, and the sooner and more effectually, if the natural Heat be vigorous; but if this be very weak, those Parts are very slowly and insufficiently heated, or hardly return to their usual Warmth. Under this Expulsion of the Humours happens that unequal or irregular Concussion and Vibration of the whole Body, which we call a Rigor; during which the extreme Parts, are refrigerated the natural Heat retiring inwards; for which Reason the Body is always cold under a Rigor.

This Affection, which we call a Rigor, is not only excited by acrimonious Humours, but sometimes by a gross Humour obstructing the Veins. Of this Nature was the Rigor of the young Man of *Alexandria*, observed by *Galen* as abovementioned; for which he accounts in the following Manner: “ In this Case, a Rigor is occasioned by
 “ an Obstruction of the Motion of the natural Heat
 “ by some Force; for this Heat, being entire and
 “ unimpaired, both in Substance and Strength,
 “ strives to expand itself, and to be distributed
 “ into

“ into all the Parts of the Body ; but being for-
 “ cibly restrained, and repelled to the more in-
 “ ward Parts, it retreats to its own Original ;
 “ but being incapable of making any Stay there,
 “ (for to a Substance of a moveable Nature, Con-
 “ sistence in Place is Death) collecting, and, as it
 “ were, concentrating itself, it recurs, not with an
 “ equable and free Motion, but rushing forth with
 “ an Impetus, and as it were a Horse starting
 “ from the Barrier, it directs its full Force, against
 “ what obstructed its Passage, endeavouring to
 “ propel the same, and clear the Way ; but being
 “ repelled and its Violence checked in the midst,
 “ the whole Body is shocked in its Encounter.
 “ For, besides other Effects, it is rendered va-
 “ porous by dashing against those Obstacles, and
 “ recoils inwards, as tho’ from Repercussion, and
 “ retreats again to its Principal or Original ; thence
 “ again breaking forth, it falls on with more Vi-
 “ olence, and being again repulsed, renews its
 “ Attacks, till it has removed the Nui-
 “ sance.” A Rigor begins at the Back and Loins ;
 to which Subject relates that of *Hippocrates*, *Sect. 5.*
Aph. 69. when he says, “ A Rigor in Women
 “ begins principally at the Loins, and proceeds by
 “ the Back to the Head : In Men they begin in
 “ the anterior, rather than the posterior Parts
 “ of the Body, as in the Cubits and Thighs. In
 “ Men, also, the Skin is of a rare Texture, as
 “ appears by the Hairs.”

But let this suffice for illustrating the Notion of
 a Rigor ; we are now to examine what may be
 predicted from it ; and here we shall treat first of
 such Rigors, as are of good Prognostication. A-
 mong Rigors observed in Fevers, those are good
 which are periodic, and the proper Symptoms of
 Fevers. Periodic Rigors which happen every
 Day, or every second and third Day, and precede
 intermittent Fevers, are all salutary, and by *Hip-*

pocrates, Sect. 4. Aph. 43. pronounced void of Danger; and the more so in Proportion to the Greatness of Intermiſſion, and the Shortneſs of the Fit. *Hippocrates, Sect. 4. Aph. 63.* tells us, that “ Quotidian Rigors are reſolved by quotidian Fevers;” for, as *Galen* ſays, in his Comment on the Place, ſince Rigors happen with Commotion, through the whole Habit of the Body, ſucceeded by an Expurgation and Evacuation of the Humours, the Intermiſſion of ſuch Fevers may be rationally expected to terminate at laſt in an utter Ceſſation of the Diſorder. What he (*Hippocrates*) ſays of quotidian Rigors, that they are reſolved by quotidian Fevers, is as true of tertian and quartan Rigors, as appears from Obſervations on tertian and quartan Fevers, whoſe Returns are always preceded by a Rigor.

But the moſt ſalutary of all Rigors are critical ones; ſuch are thoſe which attend a Fever upon ſome critical Day, with Signs of Concoction, and are ſucceeded with copious and kindly Sweats, or Vomitings, or Stools, or an Hæmorrhage from the Noſtrils, which are followed by a perfect Removal, or, at leaſt, a remarkable Abatement of the Fever. Of ſuch *Hippocrates* ſpeaks, *Sect. 4. Aph. 58.* where we are told, “ If one under a burning Fever be ſeized with a Rigor, he becomes freed from the Diſeaſe.” There ſeems to be two Properties belonging to a good Rigor; the firſt is, that it be ſucceeded by a remarkable Heat, of which *Galen, Lib. de Tum. &c. Cap. 6.* aſſigns three Cauſes; Firſt, that the natural Heat being reſſeſſed from the Superficies, is collected in the internal Parts, in order to aſſiſt in expelling the noxious Humours; after which being cheriſh’d and increaſed by the Humour which reſides within, it breaks forth all at once, and expands itſelf with more Vehemence. Secondly, that in its violent

lent Recourse, its Motion being much accelerated, it kindles in striking upon the external Parts, and is increased after the same Manner as Stones and Iron acquire a considerable Heat by Motion and mutual Attrition. And lastly, that the Heat, in its Return to the Superficies, brings along with it some hot Humour, which must have its Effect in heating the external Parts ; and the more vigorous the State of the natural Heat, the hotter is the Body after a Rigor, and the weaker this Heat, the less Warmth will accrue to the Body. Hence it is a good Sign for Bodies to be well heated after a Rigor, since it indicates a Firmness and Strength of Nature, as on the contrary, which will appear hereafter ; for a Patient, after a Rigor, to acquire little or no Heat, shews him to be in a very bad State, and that Nature is very weak and low. For the Body, therefore, to acquire an extraordinary Degree of Heat after a Rigor, by what Cause soever procured, is a very good Sign.

The other Property of a beneficial Rigor is, that it be succeeded by very beneficial Evacuations or Purgations ; to which we may add that it wholly removes, or, at least, diminishes the Fever. Such were the Rigors observed by *Hippocrates* in many of his Patients, particularly the Wife of *Epicrates*, *Charion*, the Virgin of *Larissa*, the Woman which lay ill at the House of *Timeneus*, and *Philistis*. Of the Wife of *Epicrates*, 1 *Epid. Sect. 3. Ægr. 5.* he says, “ On the fourteenth Day (of her “ Illness) she was seized with a new Rigor, suc- “ ceeded by a high Fever ; on the Fifteenth she “ vomited at several Times bilious yellow Mat- “ ter, sweated, and was free from a Fever ; to- “ wards Night was highly feverish, and her U- “ rine was thick, with a white Sediment.” And of *Charion*, 3 *Epid. Sect. 2. Ægr. 5.* we are told, that “ on the seventh Day he was seized “ with

“ with a new Rigor, and had a high Fever, sweat-
 “ ed all over his Body, and had a Crisis.” In the
 same Manner when he relapsed on the seventeenth
 Day, “ he was taken with a new Rigor, suc-
 “ ceeded by a high Fever, sweated, had a Crisis,
 “ and was freed from his Fever.” In his Account
 of the Virgin of *Larissa*, 3. *Epid. Sect. 3. Ægr.*
 12. he tells us, “ On the sixth Day she had a co-
 “ pious Hæmorrhage from the Nose, and was
 “ seized with an Horror, succeeded by a copious
 “ and hot Sweat all over the Body, had a Crisis,
 “ and was freed from her Fever.” The Woman
 also at the House of *Timeneus*, 4. *Epid. Text. 25.*
 had a Rigor succeeded by a happy Crisis: The
 same was the Case of *Philistis* the Wife of *Heracli-*
des, 7. *Epid. 136.* Sometimes a Rigor is a good
 Sign in an Hæmorrhage, as we find it pronoun-
 ced, 1. *Prorrhæt. 150.* where it is said, that
 “ They who are in the Beginning molested with a
 “ copious Hæmorrhage, have the Course of it
 “ stopped by a supervening Rigor;” and not
 without Reason, since, under an immoderate Eva-
 cuation, the Heat, together with the Blood some-
 times retire to the inward Parts. A Rigor, how-
 ever, in Diseases of this Kind, portends their long
 Continuance; for, as *Galen* says, in his Comment
 on the Place, “ If an Eruption of Blood does not
 “ mitigate the Disorder, but is succeeded by a
 “ Rigor, both this and the Disease are rendered
 “ of long Duration, because the Body is difficult
 “ to be heated.” Sometimes Rigors portend a
 Crisis upon the coming on of a Tremor, accord-
 ing to *Coac. 27.*

We have treated enough of such Rigors as are
 esteemed of good Prognostication in Diseases, and
 are now to say something of the contrary Kind,
 or those which portend nothing but the Destructi-
 on of the Patient. Of this Nature, in the first
 Place,

Place, is a Rigor succeeded by little or no Heat ; for this is an Indication of great Weakness of Nature, agreeably to 1. *Prorrhēt.* 65. where we read, that “ Refrigerations from a Rigor not succeeded “ by Heat are bad.” And the Reason is, as *Galen* observes, because it indicates an Extinction of the Heat, as it did in the Case of the Woman who lay ill in the *Forum Mendacium*, 3. *Epid. Sect.* 2. *Ægr.* 12.

Those Rigors are also pernicious which are succeeded by none, or a bad Evacuation, and are properly reckoned among those bad or imperfect critical Signs which determine nothing. *Galen*, in 1. *Prorrhēt.* discoursing on this Subject says, “ They “ who understood this of a Rigor in general, “ should have always remembered, that this was “ only true if it happened on the third or fourth “ Day, as it was a peculiar Symptom of such Fevers ; but if it appeared after that Time, and “ was not attended with a Crisis, it was of very “ bad Signification.”

Rigors are of a very bad Kind, when they are attended with some bad Excretion, because they are of the Number of undetermining critical Signs, which *Galen* affirms to be either mortal, or of difficult Crisis (that shew the Disease will have a fatal, or at least a very hard and dangerous Turn.) On the same Point we read, 1. *Prorrhēt.* 66. “ If Heat returns not upon a Perfriction, or “ extreme Perfrigeration, attended with Sweating “ it is a bad Sign ; and if to those there be an “ Accession of a burning Heat and Pain of the “ Sides, with frequent Attacks of a Rigor, the “ Patient is in a dangerous State.” Now all cold Sweats are dangerous, especially such as affect the upper Parts, and those which, though copious and profuse remove not the Fever. We find an Instance to this Purpose, 1. *Epid. Sect.* 3. *Ægr.* 11. in the Wife of *Dromeades*, in the Account of whose

Case it is said, “ That on the third Day about
 “ Noon she had the Return of a Rigor, with a
 “ high Fever, Urine as before, a Pain of the Hy-
 “ pochondrium, had a Loathing and Nausea, a
 “ troublesome Night, without Sleep, with a cold
 “ Sweat diffused over all her Body.” She died
 on the sixth Day. The Woman also who lay sick
 in the *Forum mendacium*, had several Fits of a Ri-
 gor, attended with a cold Sweat before her
 Death. A copious Sweat, also, though not cold,
 in a crude State of the Disease, which neither re-
 moves the Fever nor its Symptoms, is mortal ;
 and especially if it appears on the sixth or eighth
 Day. Such was that observed by *Hippocrates* 1.
Epid. Sect. 3. Ægr. 12. in the Person who was ta-
 ken ill of a Fever after Supper, of whom he says,
 “ on the eighth Day he was seized with a Rigor,
 “ had a high Fever, sweated much, seemed to be
 “ without a Fever, slept little, and was cold after
 “ Sleep.” On the eleventh Day he died. And
 we read *Coac.* “ that repeated Fits of a Rigor,
 “ with Sweating are mortal.” All Rigors, there-
 fore succeeded by a bad Evacuation, or none
 at all, are bad.

With respect to a Fever, Rigors which neither
 remove nor alleviate the Disorder, are of a very
 bad Kind. Thus has *Hippocrates* determined, *Sect. 4.*
Aph. 56. “ A Rigor, he says, coming upon a Fe-
 “ ver, if the Disease is not mitigated is a bad
 “ Sign.” In that Aphorism, it is a Sweat and
 not a Rigor; but the Aphorism, which would
 pretty well answer the Purpose, is *Sect. 4. Aph. 46.*
 which is, “ that a Rigor coming upon a Fever,
 “ and the Disease not intermitting, if the Patient
 “ be weak before, is mortal.”] But the Case is
 worst of all when a Rigor of this Nature is suc-
 ceeded by a copious Evacuation, as *Galen* rightly
 observes in his Comment. on 4. *Aph. 46.* “ For
 if

“ if, says he, an Evacuation follows a Rigor,
 “ the Patient must probably sink under them, in
 “ Conjunction ; both because the weak Condi-
 “ tion of his Body, cannot bear the Agitation of
 “ the Rigor, and also because the Evacuation is
 “ sufficient to cause the Dissolution.” But if the
 Strength of the Patient be very much exhausted
 by the Disease, a Rigor will prove mortal accord-
 ing to *Seet. 4. Aph. 46.* beforequoted ; for all Rigors,
 of what Kind soever which happen under a great
 Decay of Strength, are pernicious, as indicating an
 Extinction of the natural Heat. And to this Pur-
 pose are we to understand the Author of *1. Prover-*
bet. 65. where he says, that “ a Refrigeration from
 “ a Rigor, where the Heat returns not again is a
 “ bad Sign.” And *Coac. 221.* “ A Rigor com-
 “ ing upon a severe Fever, with a Distortion of
 “ the Eyes proves mortal.” Perhaps, also, what
Hippocrates says, *Seet. 7. Aph. 7.* “ A Rigor and Deli-
 “ rium after a Debauch are bad,” may be applied
 to this Kind of Rigors ; for such a Rigor is occasi-
 oned, as *Galen* on the Place observes, from an Ex-
 tinction of the Heat by an Oppression, in the
 same Manner as a Fire is extinguished by heaping
 too much Wood upon it, or a Lamp by pouring on
 too much Oil.

The pernicious Signification of Rigors, is also
 known from other preceding, concomitant or sub-
 sequent bad Signs. In a continual Fever, a Rigor,
 attended with bad Signs, is always to be dreaded.
 This will appear from what *Hippocrates* says of
 them, *1. Epid.* “ When burning Fevers, he says,
 “ began (to be epidemic) they afforded Signs by
 “ which one might judge when they were like to
 “ prove mortal ; the Patients were first seized with
 “ a high Fever, succeeded by a Rigor, were inca-
 “ pable of Sleeping, were extremely restless,
 “ thirsty and loathed every thing.” In Phrensies

also accompanied with white Stools, or white Urine, the Accession of a Rigor, is a bad Sign, as we are told, 1. *Prorrhēt.* 13. and *T.* 64. it is said, “ that for a Person under a Rigor, not to know his familiar Acquaintance, and to be forgetful of what is past, is a bad Sign;” since it indicates as *Galen* says in his Comment, that the natural Heat is overcome by the extraordinary Refrigeration. And a little after, 1. *Prorrhēt.* 67. “ Burning Fevers [καυμαλώδεια ρίγη] are not without Danger, and, when accompanied with a fiery Redness [τὸ φλογῶδες] of the Face, and Sweat, are bad Signs.” This is repeated *Coac.* 7. And again *T.* 89. speaking of these Kinds of Rigors he says, “ For a Person labouring under a Fever, and a Lassitude, with a Distortion of the Eyes to be seized with a Rigor, is of pernicious Signification; and a comatous Disposition in such Cases is bad.” Again *Coac.* 14. “ Severe Rigors inducing a Torpor are malignant,” as indicating an Extinction of the natural Heat. And *T.* 22. “ Rigors, accompanied with Head-ach and Faintings, are mortal;” because they indicate a considerable Inflammation of the Brain. Our Judgment therefore of the bad Event of a Rigor, is justified by the Concomitance of other bad Signs. This is further illustrated, *Coac.* 20. or more clearly 1. *Prorrhēt.* 101. where it is said, that, “ such as labour under repeated Fits of a Rigor, which is exasperated towards Night, with Watching or Agitations of the Veins [φλεβοδυνώδεια,] in Sleep, and, involuntary Discharges of Urine, fall at last into a Coma and Convulsions.” Rigors therefore, in an acute Fever, in Conjunction with other bad Signs, render the fatal Event more easy to be prognosticated,

Continual

Continual and frequent *Rigors* are also of a bad Kind, as we find them pronounced, *Coac.* 9, 10. since they indicate either a Suppuration of some one of the Viscera, or vain Efforts towards a Crisis, or else an Extinction of the natural Heat. We have an Instance to this Purpose, in the Woman who lay ill in the *Forum Mendacium*, before quoted; and whose History will greatly serve to illustrate what has been said of mortal *Rigors*; for she was often seized in the Progress of the Disease with *Rigors*, which were always attended with pernicious Signs. The Case is as follows, 3. *Epid. Sect.* 2. *Ægr.* 12. “ A Woman who lodged in the *Forum*
 “ *Mendacium*, after hard Labour with a male
 “ Child, was taken ill of a violent Fever, attend-
 “ ed at first with a Thirst, Loathing, and Cardi-
 “ algia; her Tongue was dry, her Stools were
 “ thin, and little in Quantity, and voided after
 “ much Pain and Gripings, and she had no Sleep.
 “ The next Day she felt somewhat of a *Rigor*,
 “ succeeded by a high Fever, and something of
 “ a cold Sweat about the Head. On the third
 “ Day, the Stools were crude, thin, much in
 “ Quantity, and voided with Pain. On the fourth
 “ she had a new Fit of a *Rigor*, all the Symp-
 “ toms were exasperated, and she could take no
 “ Sleep. On the fifth she was very ill; and on
 “ the sixth continued in the same State, and void-
 “ ed Plenty of liquid Matter by Stool. On the
 “ seventh Day she was seized with another Fit of
 “ a *Rigor*, succeeded by a high Fever, a great
 “ Thirst, and continual Tossing, and towards
 “ Night, with a cold Sweat all over the Body,
 “ with a Coldness of the extreme Parts, into
 “ which the Heat could not be recalled. At
 “ Night she had another Fit of a *Rigor*, and her
 “ extreme Parts recovered no Warmth; she had
 “ no Sleep, was a little delirious, but soon came
 to

“ to herself again. On the eighth, about Noon,
 “ she recovered Heat, had a Thirst, with a Coma,
 “ and a Nausea, and vomited up some bilious
 “ yellowish Matter, tho’ but little in Quantity;
 “ she had a bad Night, passed it without Sleep,
 “ and great Plenty of Urine came from her invo-
 “ luntarily. On the ninth, all the Symptoms were
 “ remitted, and she was inclined to a Coma; in
 “ the Evening she had something of a *Rigor*, and
 “ vomited a little bilious Matter. On the tenth
 “ she had a new Fit of a *Rigor*, the Fever was
 “ exasperated, and she had no Sleep, in the
 “ Morning she made great Plenty of Water,
 “ which had no Hypostasis, and her extreme Parts
 “ recovered Heat. On the eleventh she vomited
 “ virulent, bilious Matter, and soon after was
 “ seized with a *Rigor*, and a Refrigeration of the
 “ extreme Parts; towards Evening she fell into a
 “ Sweat with a *Rigor*, vomited much, and had a
 “ very bad Night. On the twelfth she vomited
 “ up much black, fetid Matter, and was much
 “ molested with the Hiccup, and a Thirst. On
 “ the thirteenth she was seized with a *Rigor*, and
 “ Vomitings of much black Matter, which had a
 “ very ill Smell, about Noon she lost her Voice.
 “ On the fourteenth Blood came from her Nose,
 “ and she died. Thro’ the whole Course of the
 “ Disease there was a Looseness and a Horror. The
 “ Woman was about seventeen Years of Age.”

C H A P. XI.

Of Horrors and the Prognostics drawn from them.

WE are taught by *Galen, Com. 7. in Aph.*
 that an *Horror* is an Affection proceeding
 from

From depraved Humours passing through the Skin. And, *de Sympt. Caus.* he tells us, “ This Disorder
 “ is an unequal Motion, or universal Concussion,
 “ of the Skin, as is also a *Rigor* of the whole Bo-
 “ dy; but these two Affections are distinguished
 “ in this, that an *Horror* is a slight Motion, but a
 “ *Rigor* a great and violent one.” Hence some
 justly make an *Horror* to be a small *Rigor*. *Galen*,
Lib. 2. de Diff. Feb. says, it is a Medium between
 a *Rigor* and a *Refrigeration*. *Horrors* are produced
 by all such Things as cause a *Rigor*; for as *Galen*,
Com. in 7. Aph. observes, *Horrors* are produced in
 Bathing as well by Heat as Cold, by a Concourse
 of acrimonious Humours to the Skin; for, as the
 same Author tells us, *Com. 8. in 6. Epidem.* all Bo-
 dies full of bad Juices, when vehemently heated,
 as by a Fever, or a Phlegmon, are affected with an
Horror. And the Author of the *Prorrhēt. Lib. 1.*
 writes, that *Horrors* may be excited by an internal
 Phlegmon, especially such *Horrors* as are transi-
 ent, and soon pass into an Anxiety. *Galen, de*
Causis Symptom. Lib. 2. Cap. 5. writes thus: “ My
 “ Sentiments, says he, of this Matter, are, that
 “ the same Person who, while at rest, was only
 “ sensible of an Inequality, upon putting himself
 “ in Motion, is seiz’d with an *Horror*.” And a
 little after, he says, “ We know some, who la-
 “ bouring under Crudities, were easy while they
 “ were at rest; but, after they had enter’d the
 “ Bath, or stood in the Sun, by heating, rarefy-
 “ ing, and converting into Spirits, the excremen-
 “ titious Parts, which before remained quiet,
 “ have raised a Commotion, in the same Manner
 “ as Anger is excited and kindled by the Passi-
 “ ons.” When these excrementitious Parts, as
 being either bilious or pituitous, contract an Acri-
 mony, as it usually happens from an extraordinary
 Putrefaction, they are put in Motion, and, being
 trans-

transmitted to the Skin, are there the Cause of an *Horror*. Having thus given the Definition and Causes of *Horrors*, we are now to shew what may be predicted from them.

First, then, *Horrors* are never good when they succeed continual Fevers, those excepted, which are themselves succeeded by an Intermission of continual Fevers; for they are good: As for Instance, when a *Coldness, Horror, or Rigor*, seizes the Patient under a burning Fever, at the Time when the Paroxysm is expected; for they are Signs, that Nature is very strong, and expels the vitious Humours from the Veins. Good critical *Horrors* are also very salutary, appearing when the Disease is, in some Measure, concocted, and succeeded by some good Evacuation or Purgation. Of this Nature was that observed by *Hippocrates* of the Virgin of *Larissa*, 3. *Epid. Sect. 3. Ægr.* 12. of whom he says, “ On the sixth Day much Blood came
“ from her Nose; she was seiz’d with a *Horror*,
“ and immediately after with a copious and hot
“ Sweat over all the Body, attended with a Crisis,
“ upon which the Fever left her.” When Signs of Concoction, therefore, appear, together with other critical Signs, if a *Horror* seizes the Patient, it is a good Sign; for it usually precedes critical Evacuations and Purgations. To this Purpose the Author of the *Coac. Prænot.* writes, that “ Pati-
“ ents under an *Horror*, Anxiety, and Lassitude,
“ attended with a Pain in the Loins, are subject
“ to a Flux of the Belly.” Such *Horrors* in our Opinion, are no Signs of a Hæmorrhage in particular, but of a critical Perturbation in general, according to the Observation of the Author of the *Prorrhetica*, 149. “ If critical Sweats, says he, suc-
“ ceed an *Horror*, and this *Horror* returns the next
“ Day upon the Patient, with unaccountable Want
“ of Sleep, we may expect an Hæmorrhage from the
“ Nostrils.”

“ Nostrils.” But this is an uncertain Prediction as *Galen* affirms in his Commentary on the Place. An *Horror*, therefore, is good when succeeded by some Intermission of a continual Fever, or when it is a good critical Sign.

Bad *Horrors* are such as succeed an Empyema, or Tabes, bad critical ones, and such as happen in the Beginning of pestilential Distempers; which last are owing to a very great Depravation of the Humours, and a Weakness of Nature, which makes Efforts to move the Humours, but finds itself too feeble; which more plainly appears to be the Case, when the Patient, after an *Horror*, recovers but little Heat. Such was the Case of those, of whom *Hippocrates* speaks, 3. *Epid. Sect. 3.* who laboured under pestilential Fevers; “ They were
“ seiz’d, he says with an *Horror*, and were deliri-
“ ous a little before Death.” The same was particularly observ’d of *Crito*, who died the third Day of a pestilential Tumor, 1. *Epid. Sect. 3. Ægr. 9.* “ He took his Bed, says *Hippocrates*, the same
“ Day, (he was seized with a violent Pain in his
“ great Toe) being afflicted with a *Horror*, Nau-
“ sea, and could get but little Heat.” This was also the Case of *Aristocrates*, 7. *Epid. Text. 52.* who was seiz’d with an *Horror*, and dy’d the third Day of a pestilential Carbuncle.

Bad critical *Horrors* are, according to *Galen*, such as are dubious and difficult to be determin’d, or deadly; such is that, *Sect. 7. Aph. 4.* where a *Horror* succeeding a Sweat, is pronounced not beneficial; and the Author of 1. *Prorrhet. Sect. 3.* tells us, that “ A Pain in the Loins, translated upon
“ the Stomach, and accompanied with a Fever,
“ Horror, and Vomiting of much thin and aque-
“ ous Matter, a Delirium, and Loss of Voice,
“ ends, at last, in black Vomitings and Death.” Again, *Coac. 8.* “ Frequent *Horrors* of the Back,
“ which

“ which are soon transient, shew the Strength of
 “ the Disorder.” Hence it appears, that *Horrors*
 succeeding bad and destructive Vomitings, are of
 the bad critical Kind; which, as *Galen* observes,
Com. in Sect. 7. Aph. 4. either import a difficult
Crisis, that is, when not attended with mortal
 Symptoms; or fatal, when some mortal Signs at-
 tend them. In the *Coac. Præfag.* just quoted, it
 is said, that those *Horrors* are of a dubious Kind,
 which frequently recur, and some pass off; which
 in 1. *Prorrhet. 75.* is thus express’d: “ Frequent
 “ *Horrors* from the Back, which are soon transi-
 “ ent, are difficult to be supported, and indicate a
 “ painful Suppression of the Urine.” The same
 is still more explicitly and justly declared in the
Coac. Præfag. above cited; where we read, “ That
 “ such *Horrors* are difficult to be supported, as in-
 “ dicating a Suppression of Urine, and the
 “ Strength of the Disease; but a thin or cold
 “ Sweat supervening, is a very bad Sign.” Of
 these fatal *Horrors*, *Hippocrates* speaks, 3. *Epid.*
Sect. 3. “ All these (Sorts of Fevers) he there says,
 “ were attended with great Perturbations: Many
 “ were disturb’d in the Belly, had *Horrors*, with
 “ Sweats not critical, and Urine more in Quantity
 “ than what was drank, and not thick, or shewing
 “ any Signs of Concoction.” Such were the *Hor-*
rors observ’d in the Woman who lay ill at the cold
 Springs in *Thasus*; and of this Kind are the bad
 critical *Horrors*, which, with mortal Signs, always
 portend Death.

In the last Place, there are bad *Horrors* which are
 not removed by a Fever, but are accompanied with
 very bad Evacuations, of which we read, *Coac. 36.*
 where it is said, that “ They who labour under a
 “ Lassitude, with an *Horror*, and a Sweat, in Man-
 “ ner of a *Crisis*, and a sudden Return of Heat,
 “ are in a bad State; and the more, if, besides these
 “ Symp-

“ Symptoms, Blood also distils from the Nose.” Frequent *Horrors* are Indications of a *Tabes*; for we find, they were common Attendants of that extraordinary and mortal *Tabes*, describ’d by *Hippocrates* 3. *Epid. Sect. 3.* where he says, “ The Patients were seiz’d with an Horror and Delirium just before their Death.” However, frequent *Horrors* are not of themselves sufficient to indicate a *Tabes*, without the Concurrence of some other Signs; such as a Difficulty of Breathing, and a constant Fever, which is exasperated at Night, with Sweats, a Desire of Coughing, a Pain, and other Signs, by which *Hippocrates, Lib. 4. Prognost.* teaches us how to know those who labour under an *Empyema*. But in a continual Fever, attended with an inward Phlegmon, or a Putrefaction of Matter in the Lungs, many frequent and irregular *Horrors*, with a Pain, and Difficulty of Respiration, always indicate a Suppuration or Purulence; and this seems to be the Sentiment of the Author of the *Coac. 17.* where he says, “ That frequent *Horrors*, and Difficulty of Breathing, under Pains, indicate a *Tabes*.” As they are Signs of Pus, and a future *Tabes* from thence. For, in a malignant *Hæmoptoe*, or where the Humours in the Lungs, or an Inflammation is converted into a Suppuration, there are always *Horrors*, and a Cough, which are excited from an Irritation of the Membranes of the Lungs or Thorax, by the Acrimony of the putrid Humours.

C H A P. XII.

O f Predictions from a Torpor and Paraplegia.

BY a *Torpor*, we mean a Disorder of the animal Faculty, attended with a Difficulty of Sense and Motion, and sometimes a Kind of dull Sense and Motion of some Part.

The Cause of this last, as we are taught by *Galen, de Caus. Symp. Lib. 1. Cap. 5.* is an Obstruction, Incrassation, or Hebetude of the Nerves, by which Means the Spirits are clogg'd, and hinder'd in their Motion; for the Nerves are render'd dull by cold and gross Humours, in the same Manner as the Air is darken'd and obscur'd by Dirt, Water and Clouds: Or else the Disorder is occasion'd by some cold Quality, either internal or external. The Causes of this Kind of *Torpor* may be, also, a Fever, Phlegmon, Scirrhus, and a Luxation of the Vertebrae inwards, by which the Nerves, being under a Compression, are obstructed, and the Passages straiten'd.

The Causes of a *Torpor*, in our first Sense of the Word, or, as it is defin'd, an Affection of the animal Faculty, with a Difficulty of Sense and Motion, is a Refrigeration of the Brain, either positive; as they call it, or from an Extinction of the natural Heat.

Having thus assigned the Cause of a *Torpor*, we are next to consider what it portends in Diseases; for in healthy Persons it threatens an Apoplexy, according to *Coac.* 476. “ Unusual *Torpors* and “ *Stupors*, it is there said, are Forerunners of an “ Apoplexy.” And, a little after *T.* 478. we read,

read, that “ Refrigerations and Torpors under
“ apoplectic Disorders are of bad Signification. ”

In continual Fevers, then, a perpetual *Torpor* is bad, especially of the first Sort, or that of the Mind, which they call a *Stupor*: Such *Torpors* in acute Fevers are quite pernicious, as proceeding either from a Refrigeration of the Brain, or an Extinction of the natural Heat, both which are destructive. The Author of the *Coac. T.* 14. pronounces *Torpors* proceeding from Rigors malignant, where he says τὰ πολλὰ νωθρώδεα ρίγεια καὶ κοήθια, “ Many torporific Rigors are malignant.” And, *ibid.* 91. he pronounces a *Torpor* of the Mind, or *Stupor*, in a Phrensy, destructive; and justly, because it is occasion’d either by a Refrigeration of the Brain, which is a very pernicious Symptom in a Phrensy, or an Extinction of the natural Heat. *ibid.* T. 208. 334. He condemns a *Torpor*, and Deafness, succeeded by a small Distillation of Blood from the Nose: and we may affirm the same to be not only somewhat difficult and troublesome, as he pronounces it, but to be absolutely destructive.

Nor is this *Torpor* of the Mind less pernicious in an internal Phlegmon, as being occasion’d by an inflammatory Heat, the natural Heat being dissipated. Of this Kind of *Torpor*, perhaps, we read, *Coac.* 315. where it is said, “ that, a Pain settled in the
“ Breast with a *Torpor* is bad in a Fever.” For it is a bad Sign to see the Patient labouring under a *Torpor* from an internal Inflammation, which admits neither of Resolution, Suppuration, nor Expectoration. With Relation to this Case, perhaps we find it written, *Coac.* 374. that, “ Under a
“ Quinsy, a Pain of the Hypochondrium not
“ critical, attended with an Impotence and *Tor-*
“ *por*, proves mortal in an occult Manner, while
“ the Patients seem to lie very quiet and com-
Vol. I. X “ pos’d.”

“ pos’d.” A *Stupor*, therefore, or a *Torpor* of the Mind, in acute Diseases, is always fatal.

A *Torpor* in the other Sense, affecting some Part of the Body, and inducing a Dulness or Diminution of Sense and Motion, is never good, unless it happens critically, and when the Disease is concocted; for it is not impossible for the Humours to be critically translated from the Veins upon the Nerves, and by that Means to induce a *Torpor* upon the Parts which are supply’d by those Nerves, in the same Manner as a critical *Tremor* is sometimes occasion’d. But such an Event rarely happens, and may easily be distinguish’d by other critical Signs.

The same Judgment is to be form’d of a Palsy, Paraplexia, or partial Apoplexy, which are sometimes of Service in Diseases, the Humour being propelled from the Veins, either to the spinal Marrow, or to the Nerves of some particular Parts, by which a Palsy is occasion’d. But when these Distempers proceed from a Disorder of the Brain in acute Diseases, they are absolutely pernicious; and therefore, in recent Wounds, where some Parts suffer a Resolution, they indicate the near Approach of Death.

It is not very dangerous, after an Apoplexy, for some Parts to be deprived of Motion, which Kind of Disorder is by *Hippocrates* usually called by the proper Name of παραπληξία, or παραπληγία, *Paraplexia*, or *Paraplegia*. It sometimes happens, that the Matter, which is the Cause of a *Paraplexia*, in its impetuous Course from one Part to another, induces a paraplectic Resolution of those Parts, which is succeeded by Convulsions. These Mutations are mention’d by the Author of the *Prorrhethics*, Τ. II. “ Morbific Matter, he says, communicated
“ by Redundance to the Neck and Head, and causing a Resolution in these Parts after a *paraplectic*
“ Manner,

“ Manner, threaten Convulsions, and a Delirium:
 “ It deserves Inquiry, whether such Disorders are
 “ remov’d by Convulsions. The Patient in such
 “ Disorders is long and variously affected:” Such
 Mutations, then, are occasion’d by the various
 Motions of the Humours, and are agreeable to the
 Observations of *Galen*, who, in his Comment on
 the Place, says, that “ He once knew a Person af-
 “ fected after this Manner, and observ’d him la-
 “ bouring under Mutations of various Symptoms
 “ succeeding one another. After those preceding
 “ Pains of the Loins, Neck, and Head, the Pa-
 “ tient had one of his Hands depriv’d almost of
 “ Sense and Motion in every Part after a *paralep-*
 “ *tic* Manner, as is here said, tho’ it was not a
 “ perfect *Paraplegia*. But a Convulsion, which
 “ soon succeeded, render’d the Part more sensible,
 “ and more capable of Motion; but when the
 “ Convulsion ceased, the Part grew worse again
 “ by Degrees. Afterwards the Patient was again
 “ seized with Pains of the Loins, Neck, and
 “ Head, and had a sudden and universal Increase
 “ of the Palsy in his Hand, after which it was a-
 “ gain considerably convuls’d.” All this may be
 very true, and yet nothing of Certainty concluded
 or learnt from it, for neither does a supervening
 Convulsion remove a Palsy, nor is the Reverse
 true; for in whatever Manner the Patient becomes
Paraleptic in acute Fevers, it is always bad.

But what is most of all to be dreaded, both by
 sound, and sick Persons from *paraleptic* Affections
 is an Apoplexy. And this we find confirm’d by
Hippocrates, *Seet. 6. Aph. 51*. “ Whoever, he says,
 “ in a State of Health are taken with a sudden
 “ Pain of the Head, and immediately become
 “ speechless, and snore, die in seven Days, unless
 “ a Fever seizes them.”

C H A P. XIII.

Of Prognostics from an Aphony, or Interception of the Voice, as also from other Differences of the Voice.

AS a Resolution and Torpor of the Tongue, which, according to *Galen* in 1. *Prorrhbet. T.* 23. the *Greeks* call an *Aphony*, is of great Importance in prognosticating Diseases; we shall therefore, consider it at present. But as an *Aphony* denotes a Privation or Interception of the Voice, and as tremulous, shrill, acute, querulous, or mournful Tones, only indicate a Vitiating of the Voice, we shall for the clearer Knowledge of this Symptom, premise a few Things concerning the Voice, which may be either totally removed, diminish'd, or vitiated. It is said to be vitiated when it is hoarse, shrill, acute, squeaking, interrupted or mournful, querulous, languid, or tremulous. These are all the Differences of a vitiated Voice, whereas Obscureness, Stammering, and Slowness, are the Symptoms of a diminish'd Voice. But when the Patient is absolutely deprived of a Power of Speaking, we call the Disorder Silence, or more properly a Privation and Interception of the Tongue. Under the Name of silent, we comprehend not only those who are dumb, or deprived of Voice, but also those who labouring under no Disorder of the Voice, yet will not speak. Thus as Silence and Taciturnity, denote a melancholic Disorder, they are in *Prorrhbet. Lib. 1. Text. 54.* justly look'd upon as the Signs of Madness in Persons formerly addicted to much talking. Those on the contrary, who cannot speak, are said to be dumb, or depriv'd of Voice. Hoarseness, Stam-

mering,

mering, Sharpness, Slowness, and a tremulous Tone of Voice, are sufficiently known; but we are not so well acquainted with the Voices which come under the Denominations of shrill, squeaking, interrupted or broken, mournful, querulous, and languid; for the shrill, squeaking, querulous and mournful, seem to be of the same Kind with the acute, according to *Galen* in *Lib. 2. Proorrhēt. Text. 12.* since by an Exsiccation of the Organs, subservient to Voice, and an Angustation of the Passage, the Voice is principally render'd acute; for an acute Voice happens in Diseases, principally from a Dryness of the Organs, or an Exsiccation communicated to the *Aspera Arteria*; when the Voice becomes more acute, it is call'd shrill, and when it becomes still more so, it is call'd, querulous, mournful, and squeaking. When the *Aspera Arteria* abounds with Moisture, the Voice is hoarse, but when it is excessively dried, the Voice is at first clear, and then acute, because the Instruments subservient to the Voice, are contracted and made narrower. Hence, if the Dryness is still farther encreas'd, the Voice is render'd shrill and squeaking, like that of Cranes, or like that which beginning in a grave, terminates in an acute Tone. Others call this Species of Voice intercepted, unequal and obscure, like that uttered by drunken Persons: But when the Dryness is still farther increas'd, the Voice becomes mournful, or lamentable, or querulous, or languid, or sighing, like that of weeping Children. These Species of Voices, as we are inform'd, by *Galen* in *Lib. 6. Aph. 49.* are produced in the same Manner with a languid, intercepted, and uneasy Respiration, which *Hippocrates* in *Seēt. 6. Aph. 54.* calls mournful Sighs; for such Species of Voices happen by the Power of Speech being fatigued, or by the Hardness of the Instruments subservient to the Voice, which is

the principal Cause, or by a Concurrence of both these Causes, or by some Indisposition, like a Convulsion affecting the Muscles subservient to the Voice. The Voice is also said to be broken, when it seems to be languid, and as it were, inarticulate in the Fauces, just as an interrupted Sound is only produc'd by a weak Person blowing the Bellows of an Organ. Having thus consider'd the Differences of Voice, we shall, before we proceed to treat of an *Aphony*, say something of the Prognostics: In acute and continual Fevers, therefore, all Vitiations of the Voice are bad, especially in phrenitic Patients, and those labouring under burning Fevers, in whom they threaten the greatest Danger, since they succeed the greatest Exsiccation of the Instruments subservient to Voice, and sometimes a Languor of the vital Powers, or a Disposition resembling a Convulsion, which as it arises from Dryness will prove dangerous. Thus the Author of *Prorrhbet.* in *Lib. 1. Aph. 47.* tells us, “ That an
“ acute and shrill Voice is bad ;” and *Galen* in *Com.* tells us, That a shrill and mournful Voice is so much the worse, because it indicates the greater Dryness. In *Prorrhbet. Lib. 1. Aph. 45.* he tells us,
“ That they who have an acute Voice, have their
“ Hypochondria drawn inwards.” *Galen* informs us, “ That most Persons, who in Diseases have an
“ acute Voice, have their Hypochondria drawn
“ downwards, either when the Diaphragm is in-
“ flam'd, or render'd dry by the excessive Heat,
“ or stretched by an Inflammation, or preternatu-
“ ral Induration and Exsiccation of the Pleura.”
Hence we infer, that in Diseases accompanied with an acute Voice, when the Hypochondria are drawn inward, it is a fatal Sign, and the Danger is increas'd if it appears in Conjunction with any other mortal Sign. Thus in *Lib. 1. Prorrhbet. Text. 17.* we are told, “ That violent Vomiting, a Nausea, a
“ shrill

“ shrill Voice, and Atoms apparently dancing be-
 “ fore the Eyes, prognosticate Madness, as in the
 “ Wife of *Hermozyna*, who died dumb and fu-
 “ riously mad;” nor is it to be wonder’d at, as
 we shall afterwards shew, that Persons, when a
 Shrillness of Voice appears, and the Disease grows
 worse should become dumb, since these Symp-
 toms arise from an Induration and Convulsion of
 the Muscles immediately employ’d in modulating
 the Voice. Hence the Author of *Coac. Præfag.*
Text. 257. justly observes, “ That an acute and
 “ plaintive Voice, accompanied with a Dimness of
 “ Sight portend Convulsions;” because, these
 Species of Voice indicate the greatest Dryness by
 which the nervous Parts are convuls’d: In *Coac.*
Præfag. Lib. 3. Text. 99. and *Lib. 1. Prorrhēt.*
Aph. 19. we are told, That a shrill Voice accom-
 panied with a Convulsion of the Tongue, a vio-
 lent Madness, a Tremor, and Induration of the
 Parts, is absolutely mortal. And in *Lib. 2. Coac.*
Præfag. Sect. 2. Text. 31. we are told, “ That a
 “ preternatural Looseness accompanied with a tre-
 “ mulous Voice in long Diseases, is mortal.”
 Having already consider’d the Prognostics drawn
 from a Vitiating and Diminution of the Voice,
 we now come to consider those drawn from a to-
 tal Defect or Interception of the Voice, by the
 Greeks call’d *Aphonia*. *Galen* in *1. Prorrhēt. Text.*
 23 and 24. tells us, “ That Privations of the
 “ Voice happen either on Account of an Injury
 “ done to the Instruments subservient to the Voice,
 “ or on account of a Disorder of the Origin of the
 “ Nerves.” The Origin of the Nerves, is the
 Brain, and spinal Marrow; when this Origin is af-
 fected, we know that the Patients become dumb,
 and that with their Voice other Functions are in-
 jur’d: Such as Sensation and Motion; this hap-
 pens when the Brain is oppressed, as in Apoplexies

and Epilepsies, or because the Veins are obstructed by a thick Blood; the Organs greatly dried, or the Brain itself resolv'd. The Parts subservient to the Voice, and by an Injury of which the Voice itself is injur'd, and intercepted, are, the Larynx, the Muscles of it, and of the Thorax, as also the Lungs and recurrent Nerves. When these Parts are injur'd by any Species of Convulsion, the Voice is intercepted or injur'd, whilst the other Functions remain entire. Some maintain that the same Effect is produc'd by a Resolution of the vital Spirits, as in Persons under the Influence of excessive Joy, who in Consequence of a Diminution of the native Heat cannot speak; or in Consequence of a Suffocation, hysteric Disorders, or Convulsions, as happens in Fear, by which many are render'd tremulous, and deprived of Voice; or lastly, by a Refrigeration or Extinction of the natural Heat, or by the like Misfortune happening to the animal Spirits. Having premis'd these Things, it now remains that we in a particular Manner explain what an *Aphony* prognosticates in Diseases: All *Aphonies* then, tho' bad in themselves, yet sometimes prognosticate a Recovery. Thus we have a critical *Aphony* productive of a salutary Evacuation, mention'd by *Hippocrates* in *Lib. 7. Epid. Text. 26.* " In the Kinswoman of *Theocles*, who soon after her being seiz'd with an *Aphony*, had a critical Sweat: But the Author of *Coac. Præfag.* in *Lib. 1. Text. 27.* informs us, " That Tremors sometimes terminate *Aphonies* " excited by Rigors." *Aphonies* which are soon remov'd, are not very bad, nor such as are succeeded by a copious Discharge of Urine. Thus the Author of *Coac. Præfag.* in *Lib. 4. Sect. 2. Text. 35.* tells us, " That in Convulsions, a long-con- " tinued *Aphony* is bad, and that one of a short " Duration indicates a Palsy of the Tongue, or " Arm,

“ Arm, or of the Parts of the right Side of the
 “ Body, but that such an *Aphony* is suddenly ter-
 “ minated by a copious Discharge of Urine.” In
 Persons also, who appear to labour under a Suffo-
 cation, an *Aphony*, after which they speak dis-
 tinctly is not generally mortal. Thus *Hippocrates*
 in *Sect. 5. Aph. 5.* informs us, “ That if a drunk
 “ Person becomes suddenly dumb, he dies con-
 “ vulsive, unless he is seiz’d with a Fever, or re-
 “ sumes the Use of his Speech at the Time in
 “ which Crapulas are generally terminated.” Tho’
 Aphonies in the Beginnings of Diseases are never
 good, yet they sometimes denote no more than a
 Redundance of Humours. An *Aphony* of this
 Kind, was observ’d by *Hippocrates* in *Lib. 1. Epid.*
13. Ægr. in the Woman three Months gone with
 Child, and who lived on the Sea-side. Sometimes
 Persons are render’d aphonous, when the Stomach
 is injur’d by any Humour, and when this Hu-
 mour is either spontaneously, or artificially evacu-
 ated, they are forthwith freed from their Disorder.
 Thus *Hippocrates Lib. 5. Epidem. Text. 40.* tells
 us, “ That the Son of *Hermophilus*, was sick of
 “ a Fever for eleven Days, so that he could eat
 “ no Meat; then he became delirious, but that
 “ Night was freed from his Delirium, and next
 “ Day became aphonous, lay snoring and feverish,
 “ with his Eyes distorted, but by thrusting a Fea-
 “ ther into his Throat he vomited black Bile, and
 “ by the Injection of a Clyster discharg’d a large
 “ Quantity of Excrements.” Aphonies are also
 frequently observ’d to be produc’d by Worms
 without any Danger: Nor are Aphonies arising
 from Wounds always fatal, especially such as are
 of short Duration, and from which the Patient
 thoroughly recovers; such as that mention’d by
Hippocrates in *Lib. 5. Epidem. Text. 55.* of the
 Girl who fell from a Rock, and was immediately
 depriv’d

depriv'd of Speech. But Aphonies attended with a Vomiting and Flux of Blood, indicate that the Brain is injur'd. But Aphonies of this Kind are not always mortal; as we are inform'd by the Author of *Coac. Præfag.* in *Lib. 1. Sect. 2. Text. 27, 28 and 29.* Critical Aphonies which do not terminate the Disease, are very bad, and always fatal, when they appear with mortal Signs, according to *Hippocrates* in *Epidem. Lib. 2.* where we are told, “ That some critical Symptoms which do not terminate the Disease are mortal, whilst Prognostics are with Difficulty, drawn from others of them.” So that critical Aphonies which do not terminate the Disease are very bad: Thus in *Lib. 7. Coac. Præfag. Text. 51.* we are told, “ That they who in Fevers are seiz'd with an Aphony, without a Crisis die of a Tremor,” and afterwards we are told, “ That in Persons now and then afflicted with Rigors, Aphonies, are mortal, and accompanied with a moderate Pain of the Head.” And in the following Text we are told, “ That in acute Fevers, when the Patient does not sweat, Aphonies accompanied with Palsies are mortal, and of long Continuance when the Patient sweats.” And in *Lib. 1, Prorrheth.* we are told, “ That Persons who from a Pain of the Loins have febrile Paroxysms, accompanied with Horrors; who vomit large Quantities of aqueous and thin Matter, or such as is black; who are delirious or depriv'd of their Voice die.” This Species of Aphony is of the uncritical and fatal Kind, because black Vomitings and Deliriums portending Death, appear at the same Time. And in *Lib. 1. Prorrheth. Text. 59.* we are told, “ That in Fevers, Pains about the Hypochondria, with a Privation of Voice, when not terminated by Sweat, are malignant, and that sciatic Pains accompanied with a burn-

“ ing

ing Fever, are fatal ; if the Patient is seiz'd with
 a Looseness." And afterwards in *Text* 91. we
 are told, " That they who are seiz'd with a Fever,
 and a Privation of Voice, after a Crisis, die
 trembling and comatous." And *Galen* in *Com.*
 on this Place, tells us, " That they who in the ve-
 ry Beginning of a Fever, are seiz'd with an A-
 phony, after the Crisis die trembling and coma-
 tous." Fevers appearing with bad Signs, and
 an unlucky Crisis are here meant. And in *Lib. 3.*
Prorrh. *Galen* when commenting on *Hippocrates*,
Prorrh. 1. tells us, " That as an Aphony pro-
 ceeds from a Pain of the Head, if the Patient
 is feverish, and sweats without a Crisis, and if
 the Symptoms are repeated, such Disorders are
 long protracted." They are also mortal,
 when they appear with pernicious Signs: Such as
 Sweats of the Head in violent Fevers, cold Sweats,
 a livid Colour of the Extremities, an internal Heat,
 violent Deliriums, Comas, a Catochus, Convulsi-
 ons, Tremors, a difficult, cold sublime Breathing,
 and other Symptoms of a like Nature. Thus *Hip-
 pocrates* in the History of *Philiscus*, *Lib. 1. Epid.*
Ægr. 1. tells us, " That his Extremities were e-
 very where cold, nor did they any more return
 to their natural Heat, he discharg'd a black
 Matter by Way of Urine, slept little, became
 dumb, had cold Sweats, and his Extremities be-
 came livid." Aphonies accompanied with, ter-
 minating in, or arising from a violent Delirium
 are mortal. Thus *Galen* from 1. *Prorrh.* tells
 us, " That if in Fevers Aphonies of a convulsive
 Kind, terminate in that Species of Extasy
 which is accompanied with Silence, they are
 mortal." In *Coac. Præfag. Lib. 2. Sect. 2. Text.*
 254. we are told, That violent Madness accompa-
 nied with an Interception of the Voice is mortal.
 Of this Kind, was the Disorder of the phrenitic
 Patient,

Patient, mention'd by *Hippocrates* in *Epidem. Lib. 3. Ægr. 4.* Of the same Kind also, was the Disorder of *Hippias*, who in *Epidem. Lib. 7. N. 62.* is said to have been phrenitic before her Death. An Aphony accompanied with a violent Delirium, proceeds from a Resolution of the animal Faculty, in Consequence of the dead and languid State of the Instruments subservient to the Voice, as is observ'd in a Phrenitis, a Tremor, and Palpitation. Thus the Author of *Prorrhēt. in Lib. 1. Text. 24.* tells us, " That Aphonies which happen with a " Resolution are very bad." But here he seems to speak of the Resolution of the vital Faculty: No less mortal are those Aphonies which happen along with a sublime Breathing, as we are told by *Galen* in *1. Prorrhēt.* for all such Persons as breath in this Manner, seem so to move the Scapulæ, that their Motion appears conspicuously thro' their Cloths; as if the superior Part of the Thorax was in a violent Agitation. Thus in *Coac. Præfag. Text. 252.* he tells us, " That in Interceptions of " the Voice, the breathing like Persons suffocated, " in Consequence of an Agitation of the Scapulæ, " is bad." The Persons who breath thus, seem to move the upper Part of the Thorax to the Shoulder-Blades; for the Diaphragm cannot be sufficient for Inspiration; the superior Muscles of the Thorax which reach from the Neck to the Thorax assist. An Interception of the Voice, accompanied with a Shortness of Breathing, is also mortal; as was *Pythios's* Case, related in *Epidem. Lib. 3. Ægr. 3.* Aphonies also arising from Convulsions, produc'd by a Dryness of the Nerves are mortal. Thus in *Prorrhēt. Lib. 1. Text. 23.* we are told, " That Aphonies with Convulsions are very bad; Aphonies also arising from a Redundance of Humours, are mortal, if the Patients are seiz'd with a Quinsy. Thus *Hippocrates* in *Epidem.*

Epidem. Text 104. gives us the Case of a Woman afflicted with a Quinsey, “ Who on the fourth “ Day was convulsive, lost her Speech, had a Ster- “ tor, a grinding of the Teeth, and a Redness of “ the Jaws, but on the fifth Day she died.” But Aphonies which happen from a Convulsion of the Parts in consequence of a Redundance of Humours, are not always mortal, and the like happens with Respect to Tremors, Convulsions, and other Symptoms of a like Nature, arising in the Beginning of Diseases, from a Redundance of Humours. An Instance of this Kind, was by *Hippocrates* in *Epidem. 1. Ægr. 13.* observ’d in a Woman three Months advanc’d in Pregnancy, who, tho’ her Disorder was accompanied with other fatal Signs, yet, according to *Galen*, recovered contrary to Expectation. But in violent Diseases, we are always to have a due Regard to the Strength of the Patient; the good State of his Respiration, and his relishing the Things exhibited to him; for according to *Galen* in Comment on the History of *Heropytus*, when these Circumstances appear, we are not even in the worst Cases to despair, since they indicate the Strength of Nature: But Aphonies which happen from a Resolution of the animal, or a Languor of the vital Faculty, denote a speedy Death, as was observ’d in the Wife of *Philinus*, in *Epidem. Lib. 1. Ægr. 4.* in the phrenitic Patient, mention’d in *Lib. 3. Ægr. 4.* in the Woman who lay by the cold Water, mention’d *Epidem. 3. Ægr. 2.* in the phrenitic Woman, mention’d in *Epidem. Lib. 3. Ægr. 15.* Aphonies accompanied with a Catochus, are also fatal, as we are inform’d by the Author of *Prorrhēt. Lib. 1. Text. 4.* They no less frequently happen with Comas, as we are inform’d in *Lib. 2. Coac. Præfag. Sect. 2. Text. 33.* Aphonies arising from a Pain of the Head, are also fatal; because they indicate a
Phlegmon

Phlegmon of the Brain, as we are inform'd in *1. Prorrhbet. Text. 20.* where it is said, " That they
 " who are seiz'd with an Aphony in consequence
 " of Pain die." And in *Lib. 2. Coac. Præfag.* we
 are told. " That Patients who become dumb in con-
 " sequence of Pain die." Aphonies also arising from
 Blows of the Head prognosticate Death, because they
 indicate considerable Injury done to the Brain. A-
 phonies arising from an Injury of the Brain, are
 known from a Removal of other Functions. Thus
Hippocrates in *Lib. 1. Epidem. Ægr. 2.* gives us an
 Account of a certain Patient, " Who being
 " knock'd down by a Blow of a Baton on the Head,
 " became speechless on the third Day, and was af-
 " flicted with Anxiety, a gentle Fever, a total Pri-
 " vation of Voice, a Delirium, and a Tremor." Surgeons in order to discover a Wound of the
 Brain, observe the Interception of the Voice, and a
 Discharge of Blood from the Mouth and Ears. But a mortal Aphony is always accompanied
 with bad Signs, or these Signs either precede or
 follow it, as was the Case of *Silenus*, mention'd in
Lib. 1. Epidem. Ægr. 4. The Wife of *Philinus* in
Lib. 3. Epid. Ægr. 4. the phrenitic Patient, menti-
 on'd in the same Book, *Ægr. 2.* The Woman ly-
 ing by the cold Water, *ibid. Ægr. 7*; the Wo-
 man seiz'd by a Quinsy, *ibid. Ægr. 3.* and *Py-
 thio* who was often aphonous during the Course of
 his Disorder, which in *Lib. 3. Epidem. Sect. 3.* is
 describ'd in the following Manner: " His Tongue
 " become dry, he was parch'd with Thirst, and
 " had a Redundance of Bile; his Urine was
 " blackish, with a Cloud suspended near the Sur-
 " face, which did not subside. On the second Day
 " about Noon, his Extremities, became cold, espe-
 " cially about his Head and Hands, he became
 " dumb, continued long short-breath'd, his Heat
 " return'd, and he was afflicted with Thirst, he
 " rested

“ rested in the Night, sweated moderately about
 “ the Head ; on the third Day rested sometimes,
 “ and in the Evening about the Setting of the
 “ Sun, became somewhat cold and disturb’d, this
 “ Night was so uneasy that he slept none, and
 “ discharg’d a small Quantity of compact Matter
 “ by Stool. The fourth Day in the Morning he
 “ rested, but towards Noon all his Symptoms
 “ were exasperated, he became dumb and speech-
 “ less. On the eighth he was aphonous and cold,
 “ his Breathing was small and diminished. On
 “ the tenth he was speechless, excessively cold,
 “ had an acute Fever, sweated much and died.”

The End of the Third B O O K.



B O O K IV.

C H A P. I.

How much a Knowledge of the vital Faculty, contributes to the forming of Prognostics.

EVERY Physician is in my Opinion sufficiently convinced, how much a Knowledge of this Faculty, contributes to illustrate Prognostics, since nothing is more proper to indicate the Strength or Weakness of Nature. Physicians confess that this Faculty resides in the Heart, as the animal does in the Brain, and the natural in the Liver; 'tis also acknowledged that the Strength or Weakness of this Faculty, is of great Importance in prognosticating the Events of Diseases. Thus *Galen*, in *Lib. de Pulsibus, Cap. 34.* tells us, “ that if the vital Faculty can bear the “ Vigour of the Disease, the Patient is preserved, “ and if it cannot he must die.” The Strength of this Faculty, is known from the Strength of its Actions, and from their not being injured in any Manner, whereas its Langour or Weakness is known from the Weakness of its Actions. But the vital Actions and Operations are Respiration and the Palpitations of the Arteries commonly called the Pulse. From these, and especially from the Pulse, we easily know what the future State of Life will be, for Life is nothing more than a certain Action of the animal itself upon the live Parts : But as every Action proceeds from its proper

per Faculty, so the Action of Life, proceeds from the vital Faculty. But as if every Faculty requires an Action, in order to discover it, so every Action requires an Instrument. But the primary Instrument of the vital Action, is what we call the vital Spirits, which as they are conveyed from the Heart, to all the other Parts of the Body, so they require other Instruments the Arteries for Instance, thro' which they may be carried, to all the Parts of the Body. But because this vital Spirit has an hot and highly effervescent Nature, it stands in need of a certain Refrigeration lest it should be quickly consumed, and by that Means put an End to the Animal Life ; for any Body actually warm, cannot long remain uncorrupted without some Ventilation and Refrigeration. The vital Spirit therefore, in order to its long Preservation, is to be frequently ventilated and refrigerated by Nature. Hence Nature, who never fails to supply what is necessary, has furnished Animals with other Instruments, such as the Aspera, Arteria and Lungs, which when dilated, receive the cold Air, and communicate it to the Heart, thro' the Arteries in order to refrigerate and check the Heat of the Heart, and the Hotness of the Spirits ; and when the Lungs are compressed they evacuate the Heat ; for by their Compression, they expel the fuliginous Vapours and render the vital Spirit more pure. All these Instruments were therefore necessary to the vital Faculty, which is rendered infirm or injured when any of these is vitiated. This is principally discovered from an accurate Observation of the Pulse and of Respiration, since these Operations most considerably manifest the Strength or Weakness of the vital Faculty. Of these therefore we shall accurately treat, that from them in Conjunction with the Things before considered we may be able to form proper Prognostics.

C H A P. II.

What the Pulse is, and how many Kinds of Pulses there are.

BEFORE we can draw Prognostics from the Pulse, we must first know what the Pulse is, as also the Differences and Causes of Pulses. The Pulse therefore is nothing else but a sensible Motion of the Heart and Arteries, by which they are distended and contracted. The Pulse is first divided into the Motion of Dilatation, which the *Greeks* call *Diaſtole*, and the Motion of Contraction which they call *Syſtole*. By these two Motions of the Heart and Arteries, the native Heat is generated and preserved; for by the diastaltic Motion the cold Air is drawn to the Heart and excites and refreshes the vital Strength, by which the vital Spirit is generated. But by the Systatic Motion, the fuid Excrements, generated by the excessive Heat of the Humours are expelled. Hence from the perpetual Dilatation of the Heart and Arteries, we easily discover what Degree of Heat the Heart is possessed of. Whereas from its Contraction we know what redundant Quantity of fuliginous Excrements it contains. According to *Galen*, in *Lib. 1. de Pulsuum Differentiis*, all the Differences of Pulses are comprehended under ten Kinds; the first of which is estimated from the Quantity of Motion, and has three Differences, which are great, small, and of a middling Kind; which is neither entirely great, nor entirely small. Each of these is again subdivided into broad, long, profound, narrow, short, and low. A Pulse is said to be great with Respect to Length, Breadth or Profundity, or all these taken together. A small Pulse is estimated by its Narrowness, Shortness, Lowness,

or

or by all these taken together. A mean or middling Pulse is that which is neither small nor great with Respect to Latitude, Longitude, Profundity, Narrowness, Shortness and Lowness, but is in an intermediate Degree. The second Kind of Pulse, consists in the Time, or as *Galen* expresses it, in the Quality of the Motion: Of this Kind there are three Differences, since some are quick, others slow, and others moderate. The Pulse is quick when the Artery moves in a short Time, slow when it moves in a longer Time, and moderate when it moves in a middling Time. The third Kind of Pulse is taken from the Quality of the Stroke, or rather from the Power of the vital Virtue. Of this Kind there are also three Differences, the vehement, the languid, weak or low, and that which is intermediate between these. The vehement Pulse, is, that which forcibly strikes the Hand of the Person who feels it; on the contrary the languid, low or remiss Pulse, is that which strikes the Hand very gently; and the Middle, that which keeps an intermediate Proportion, between the other two. The fourth Kind of Pulse is estimated from either the first or second Qualities of the Coats of the Arteries; the first is, when from the Temperament of the Arteries, some are perceived hot, others cold, others moist, and others dry, from the second Quality, some are observed to be hard, others soft, and others in a middle Condition from similar Qualities of the Arteries. A hard Pulse is that which strongly resists the Touch, whereas that which yields much is said to be soft. These are distinguished from the vehement Pulses, because being hard to the Touch, they are rendered low when pressed; whereas the vehement Pulsations of the Artery being perpetually pressed by the Fingers, beat strong. The fifth Kind of Pulses is taken from their Rest

or Cessation. These are also of three Kinds ; the frequent, the rare, and that of the middle Kind. The frequent Pulse is that which has a short Time of Cessation or Rest, whereas the Rare is that which has a long Interval of Rest. The sixth Kind of Pulse arises from the Plenitude or Emptyness of the Arteries which are felt. Thus some Pulses are called full, or empty, accordingly as they denote one or other of these Conditions of the Arteries. The seventh Kind of Pulses is founded on the Proportion of Strokes, which is estimated, by comparing the Time of the Stroke, with the Time of the Rest, as we are inform'd by *Galen*, in *Lib. 1. de Differ. Puls.* Others call Proportion in Pulses, the Order or Agreement of two Pulses between themselves, both with Respect to Stroke and Interval. Of this Kind of Pulse, there are two Differences, the Eurythmus or Consonant, and the Arythmus or disonant, and disordered : The Eurythmus, is, when the Pulse preserves its Proportion, with Respect to the Season of the Year, the Age of the Patient, or the Climate in which he lives ; whereas the Arythmus, is that which does not answer to the Proportion of Time ; and which is of three Kinds, according to the three Manners, in which the Proportion may be vitiated. The first which is but a gentle Digression from the Eurythmus, is for that Reason called Pararythmus. That which recedes much from the Eurythmus is called Heterorythmus, and that which absolutely corrupts all Rythmus, or Consonance, is by *Galen* called Echyrythmus. The eighth Kind of Pulses is that which is founded on their Equality or Inequality. A Pulse is said to be equal, when the Differences of many, or of one Pulse, are even or equal with each other, but when the Contrary of this happens, the Pulse is unequal. A two-fold Inequality of Pulses is to be observed, the one in
one

one Pulse only, and the other in many Kinds of Pulses. Again Inequality happens either in one Pulse or one Part of the Artery, or in many Parts of it. Having laid down these Things we shall only now consider these Pulses, which happen in one Pulsation, and in one Part of the Artery, which are considered in two Manners, the first of which is with Respect to the Artery mov'd, as when the Artery is moved upwards, downwards, forwards, backwards, to the right or to left Side, the Second with Respect to the Motion, when it begins to move in one Way, and ends its Motion in another, when for Instance, in the Beginning, it is quick, but ends slow ; or is slow at first, and ends quick. This happens in three Manners, either when the Motion appears continual, or when it is interciduous, or when it recurs and as it were strikes twice. If therefore, when remaining continual and not intercepted, it passes from quick to slow, or from slow to quick ; the Pulse called the quick uneven Pulse, is produced, on the contrary, when the Systole and Diastole before quiet become quicker or swifter, so as to resemble the Skipping of Goats, who jumping to one Tree, do not continue long at it, but quickly leap to another, from which Circumstance this Kind of Pulse was by the antient Physicians justly stiled the caprifating Pulse. There is another Pulse of this Kind called *Dicrotus* and is said to strike twice ; because it sometimes beats twice on the Fingers, which compress the Arteries. This Species of Pulse sometimes proceeds from a strong Faculty tho' the Artery is vitiated and preternaturally indurated. Let us now consider that Inequality of Pulses, which tho' it happens in one Pulsation, is yet observed in several Parts of the Artery. This happens in two Manners ; the first when the Motion remains continual, and the Artery on some

of the Fingers moves quick, and on others slow. The Second, when the Motion is so interciduous, that some of the Fingers perceive it, and some not. According to the Quantity of the Diastole, the Inequality is manifest in many Parts of the Artery ; of this Kind are the *Myuri*, or short Pulses, in one Diastole ; and those which are called, Innuent, or Circumnuent ; of the same Kind are also, the undulating, vermiculating, formicating, hectic, convulsive, vibrating or turbulent and serrated. But the *Myuri* or sinking Pulses are those, which in one Pulse are diminished and impaired in magnitude, so that if at first it is felt large, with respect to Breadth, and a little after becomes narrower, it is called *Myurus* because it decreases in Breadth, like the Tail of a Mouse. The circumnuent Pulses, denote the Shortness of the Diastole accompanied as it were, with a Change of both Extremes. The undulating, by some called the fluctuating Pulse, is when the whole Artery is not at once dilated or raised, but when its first, second, third, fourth, and other successive Motions, resemble the Waves of the Sea, and succeed each other in the same Manner. If the undulating Pulse terminates small so as to resemble the creeping of a Worm, it is called a vermicular or vermiculating Pulse. A formicating Pulse is when many Pulsations being lost, it terminates in one small Pulsation, and this is the most languid, and most frequent of all Pulses. An hectic Pulse, so called from its Resemblance to that in a hectic Fever, is that which is subject, to no great Change, but perpetually remains the same, and continues for a considerable Time. The convulsive Pulse is when the Artery is retracted, as it were by a Kind of Convulsion. The vibrating Pulse may be compared to the Impression made on the Fingers of Archers, when they discharge their Arrows. The serrated Pulse is, when

when one Part of the Artery, is more dilated and hard than the rest, as is observed in pleuritic Patients. But after considering these Pulses, we now come to treat of those, whose Inequality does not happen in one Kind of Pulses, but in many, and is called a collective Inequality, and by the *Greeks*, *ὀνυχμαλίνα*. Under this Kind are comprehended the Pulses, which are deficient, interrupted, and sinking by the *Greeks* called *Myuri*. But these differ from the *Myuri* we have before explained, because these happen only in one Kind of Pulses, and those in many. The defective Pulses happen when one small Pulse happens not only in one or in many large Pulses, but when the whole Motion is removed from the Artery, which sometimes happens. These are by *Galen*, in *Lib. 1. de Differ. Puls.* called more properly intermittent. Sometimes the Artery is so deprived of Motion, as not to move, during the Space of two or more Pulsations. The Pulses opposite to these are those of the interrupted Kind, in which as it were, in the Middle of a State of Rest, some Pulsation intervenes. The sinking Pulse called *Myurus*, is when the second Pulsation is somewhat less than the first, the third than the second, the fourth than the third, and so on till the Magnitude, and Vehemence of several Pulses are diminished. Some of these proceed so far, as to produce the Immobility of the Artery, and are called Pulses of the sinking or defective Kind. Others, after the Immobility of the Artery begins to beat, and are, for that Reason, called Pulses of the defective and recurrent Kind; others not arriving, at an absolute Immobility, but only becoming weak, obscure and languid, again begin to be augmented, and these are called Pulses of the sinking recurrent Kind. As for the last Kind of Pulses, which is the regular and irregular; the Regular, is that which preserves some Order in Beating, even tho' 'tis unequal; for an unequal

qual Pulse may preserve a certain Order. An irregular Pulse on the contrary is that which is without Order, tho' it is among the Number of equal Pulses. These are the Things we briefly intended to advance, concerning Pulses from *Galen, Lib. 1. de differ. Puls.* which, with the other Books of that Work, the Curious may consult. Having premised these Differences of Pulses we shall now consider their Causes, that nothing may be wanting to the Knowledge of them.

C H A P. III.

Concerning the Causes of Pulses, and what Pulses denote a strong, and what a weak Faculty.

TH E principal Causes of Pulses, are three in Number, according to *Galen, in Lib. 1. de Caus. Puls.* the first of which is the Necessity of Pulsation, the second, the vital Faculty itself, and the third the Instrument subservient to that Faculty. Pulsation is necessary in order to preserve and refrigerate the native Heat, and expel the fuliginous Vapours, generated by the excessive Heat of the Humours; for in order to generate the vital Spirit, the native Heat which is igneous requires that the Heat of the Heart should be refrigerated, which is easily done by the Diastole or Dilatation, as on the contrary the fuliginous Excrements are expelled by the Systole or Contraction. According to the different Quantity of the vital Heat or Spirit there is also a proportionable Dilatation of the Pulse, since when this Spirit is most hot, the Pulse is most frequent and quick, whereas, when that Heat is moderated, and diminished, the Pulse is rare, slow and small. In like manner, if the Faculty

Faculty exciting the Pulse, is strong and vigorous, it produces a large and vehement Pulse, whereas when it is weak and feeble, it generates a small and languid Pulse. When the Instrument of the Faculty is vitiated, it also produces a Variation in the Pulse, since an hard Artery, produces an hard Pulse, a soft Artery, a soft Pulse, a full Artery, a full Pulse, and an empty Artery, an hollow or empty Pulse. But these Causes of the Pulses may be hindered from operating, by many Causes both external and internal, in Consequence of which the Pulses themselves will be changed. By external Causes, we mean what the Generality of Physicians call the Non-naturals, and what *Galen*, in *Lib. Artis Medicinalis*, calls Preservatives, by all which, the Causes of the Pulses and consequently the Pulses themselves may be changed. The internal Causes are the Age and Temperament of the Patient, the Quantity, Quality, or Putrefaction of the Humours injuring the Viscera, as also all Diseases and Symptoms which change the Pulse. But let us now consider the Causes of the Pulses in particular, which, if any one desires to know more accurately, he may consult *Galen*, *de Pulsuum Causis*, Cap. 2. We shall only relate what seems necessary to the forming Prognostics from Pulses, beginning with the large Pulse. A large Pulse is therefore produced by the great Strength of the vital Faculty, the great Heat of the Heart, and the easy Dilatation and Compression of the Artery, whereas a small Pulse, as we are informed by *Galen*, in *Lib. 1. de Præfag. ex Pulsibus*, is produced by the contrary Causes, such as the Weakness of the Faculty, the Indurations of the Artery, or the Smallness of the Heat in the Heart. A moderate Pulse, and all its Kinds, is that which is in an intermediate Degree, between these two, and whose Nature and Causes are between the two Extremes.

tremes. A long Pulse is produced by the Smallness of the Artery, the Strength of the Faculty and the colliquating Heat, as we are informed by *Galen*, in *Lib. 2. de Præfag. ex Pulsibus*. But short Pulses are produced by the opposite Causes, namely, the Thickness of the Artery, the Weakness of the Faculty, and the Refrigeration. The narrow Pulse is produced by the Narrowness of the Parts adjacent to the Artery, the Weakness of the Faculty, the Hardness of the Instrument, and the Roughness or Thickness of the Skin ; whereas a broad Pulse is produced by the opposite Causes, but especially by an excessive Humidity, whether natural or produced by external Causes. The high Pulse proceeds from an increased Faculty and the Softness of the Arteries. A low Pulse proceeds from a diminished and infirm Faculty, and from the Hardness of the Instrument. The quick Pulse is produced, by the Strength of the Faculty, and by the great Heat. The slow Pulse is, on the contrary, excited by the Weakness of the Faculty, the Diminution of the Heat, and especially the Cold ; for *Galen*, in *Lib. 2. de Præfag. ex Pulsibus. Cap. 2.* tells us, that a quick Pulse denotes an hot Constitution, and a slow Pulse, a cold Temperament. The frequent Pulse is produced by a great Deal of Heat, the rare by a small Degree of it. A vehement Pulse is always produced, by the Strength of the vital Faculty, and the Causes both of a vehement, and of a languid Pulse, are by *Galen*, in *Lib. 2. de Præfag. ex Puls. Cap. 2.* expressed in the following Manner. “ A vehement Pulse
 “ is always produced by the Strength of the Faculty, and the more vehement the former is,
 “ the latter is proportionably stronger. But the
 “ languid Pulse proceeds from the Weakness of
 “ the Faculty, and the more languid the former
 “ is, the more weak it denotes the latter to be.”
 But an hard Pulse, as *Galen*, in *Lib. de Pulsibus*, in-

form

forms us, is produced by a Congelation of the Body of the Artery by immoderate Cold, excessive Dryness, a Scirrhus of any of the Viscera, a violent Inflammation, or some convulsive Disorder, in any nervous Part. A soft Pulse proceeds from an Humectation of the Artery, which most frequently proceeds from external Causes, such as the Use of fresh Water Baths, a sedentary Life, much Sleep, and a moist Regimen; and as internal Causes, all the Diseases and Symptoms excited by Humidity, such as Comas, Lethargies, aqueous Dropsies, and other moist Disorders may moisten the Arteries. A full Pulse proceeds either from a Redundance of Humours, the Drinking of Wine, or a Repletion with Aliments. Whereas a slender empty Pulse arises from Hunger and Evacuation. The Pulses which are regular in their Motion, denote a due and just Temperature of Body, whereas those which have the Systole quicker than the Diastole, denote an Excess of Heat. According to *Galen* in *Lib. 2. de Præ sag. ex Pulsibus, Cap. 4.* all unequal Pulses proceed from Obstructions, or from a Compression of the Instruments, or from a Redundance of Humours with Respect to the Faculty, or from an unequal Intemperature of the Heart. Concerning the Causes of Intermittent, which are also called deficient Pulses, *Galen* in the Place last quoted writes thus. “ Thus the Redundance of the Humours creates Impediments which hinder the Motion of the Arteries from being performed in due Time; this is done either by the Thickness or Redundance of Humours, which overpower the Oscillation of the Arteries adjacent to the Heart, by which it attracts and expels the Blood; or by an Effusion of the Humour which diminishes the Capacity of the Vessels, sometimes oppresses them, and on some Occasions occupies the Spaces in which they are distended. The interciduous Pulse, proceeds from

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“ the same Causes but are less dangerous than
 “ those of the intermittent Kind. The recurrent
 “ Pulse arises from a certain Weakness, and at
 “ the same Time Resistance of the Faculty.” *Galen*, also in *Lib. 2. de Puls. ad Tyrones, Cap. 5.* tells
 us, “ that the *Myuri* or sinking Pulses proceed
 “ from the Weakness of the Faculty, which some-
 “ times of itself becomes infirm, or is sometimes
 “ rendered so by the Multitude, Compression or
 “ Obstruction of the Arteries adjacent to the
 “ Heart, so that a mixed Disorder is produced.”
 The Causes of the intercurrent Pulses, are by *Galen*, in *Lib. 1. de Præ sag. ex Pulsibus*, described
 thus, “ the intercurrent Pulse proceeds from an
 “ unequal Frequency, because the Functions of the
 “ Heart are less fully performed than is necessary.
 “ And this happens when the Heart is loaded by
 “ a Redundance of Humours, or when the Instru-
 “ ments are obstructed or compressed. The ca-
 “ prizing Pulse, is sometimes produced by une-
 “ qual Intemperatures of the Heart. The Dic-
 “ rotus or twice striking Pulse, by the Hardness
 “ of the Instrument, and the Strength of the Fa-
 “ culty, and sometimes by an unequal Intemperature
 “ of the Heart. The undulating Pulse, is produced
 “ by Moistness of the Artery, sometimes when the
 “ Faculty is strong or robust.” Hence undulating
 Pulses, frequently prognosticate an approaching
 Sweat; sometimes also a Langour of the Faculty,
 give rise to undulating Pulses, which easily degene-
 rate, into those of the vermiculating Kind when the
 Faculty is more and more impaired. Thus *Galen* in
Lib. de Pulsibus, Cap. 22. informs us, that vermicu-
 lating Pulses proceed from the Langour of the
 Faculty, and that if the Faculty can by no
 means be restored, these Pulses are easily chang-
 ed into those of the vermiculating Kind,
 which are of all others the worst, because they de-
 note that the Faculty is reduced to its lowest State.
 The convulsive Pulse is excited when the Origin
 of

of the Nerves, is in any manner inflamed; and the turbulent Pulse is form'd when the Pulsation requires a great Sublation, and the vital Strength cannot perform its Function. The vibrating Pulse derives its Origin from the Strength of the Faculty and the Quantity of the Heat. The ferrated Pulse proceeds from an Inflammation of some of the nervous Parts, for which Reason it is by many thought peculiar to pleuritic Patients, because the Membrane, called the Pleura, lining the Ribs, is inflamed. After what has been premised, we may easily know what Pulses denote the Strength and what the Weakness of the Faculty. The Strength of the vital Faculty which resides in the Heart, is denoted by Pulses which are large, long, broad, quick, vehement, dicrotous, vibrating and by the larger, higher, longer, and more vehement Pulses. But among Pulses of the extreme Kind, the most vehement only denotes the Strength of the Faculty; among these Pulses first the vehement, the more vehement, and the most vehement; secondly, the large; thirdly, the high; fourthly, the vibrating; fifthly, the undulating; and lastly, the twice striking, indicate the Strength of the Faculty; for the vehement Pulse, according to *Galen*, in *Lib. 1 de Præſag. ex Pulſibus*, always proceeds from the Strength of the Faculty, and the more vehement the Pulse is, the greater the Strength of the Faculty is, and a little after he adds, that the strongest Faculty excites the most vehement the great and the rare Pulse. *Galen*, in *Lib. de Pulſibus*, informs us, that the vibrating Pulse frequently denotes a good Crisis, because it indicates the Strength of the Faculty and a Sufficiency of Heat. The great and enlarged Pulses denote the Strength of the Patient, and those which are excessive in their Kind, except the most vehement, which always denotes Strength, indicate the Weakness of the Faculty. The Pulses which denote the Languor of the Faculty

Faculty are the small, the narrow, the low, the languid, the intermitting, the sinking, the vermiculating, the formicating, and all those of the extreme Kind, except the most vehement. Among those Pulses which denote Weakness, some indicate the Diminution of the Faculty, and others, that it is oppressed by a Redundance or Peccancy of the Humours, as *Galen*, has shewn in *Lib. de Pulsibus. Cap. 34.* That the Faculty is naturally weak, is shewn by the Pulses which have no Inequality, and that it is oppressed or straitned by the Humours or some Disorder is easily discoverable by the unequal Pulses. But of all the unequal Pulses the vermiculating, formicating, intermittent, sinking [or *Myuri*] and of the equal, the languid, the small and the low are the most fatal, and most considerably denote the Langour of the Faculty, especially the most languid, the most small, the most slow, and the most humble. Hence all these Pulses denote a Weakness of the Faculty, whilst some indicate a great, others a greater, and others the greatest Weakness, such as the formicating and most languid Pulses.

C H A P. IV.

Concerning the Pulses, which indicate Recovery or Death.

TH E best Pulses, and such as promise the Recovery of the Patient, are those which are as little as possible changed from their natural State ; the equal, the regular, the great, and the vehement. 'Tis also a good Sign when the languid, small, unequal and irregular, became greater, more equal, and regular, because they indicate that the languishing Strength is restoring. But when the large, the vehement, the equal

equal, and the regular, are diminished, become languid, unequal and irregular, it is a fatal Sign. Thus *Galen* in *Lib. 3. de Crisibus. Cap. 9.* tells us, “ that by the Pulse those Disorders which procure Death sooner than Expectation, and have a false decline, are easily distinguished from such as have a genuine decline;” for in both the febrile Heat is dissolved. But these Effects proceed from the most contrary Cause, since Weakness is most opposite to the Strength of Nature. The Pulse therefore always becomes more equal and regular in a good Decline, because Nature suddenly expels all the febrile Heat. But the Pulse is more weak, irregular and unequal in Declines which prove mortal. When the languid unequal and irregular became stronger, more equal and regular, it is a good Sign when their Change to the better is constant. But we now proceed to consider these which seem not accidentally but of their own Natures to prognosticate a Recovery, of which Kind are the great and vehement Pulses which indicate the Strength of the Faculty, especially if they observe a due Equality in their Differences. To this Kind also belong the high, the long, the broad, the quick, the greater, the longer, the broader, the quicker and the more vehement; but not the most large in their several Kinds, except the most vehement, which always denotes Recovery. The vibrating and undulating Pulses, and that called the Dicrotus are also accounted salutary. Thus *Galen*, in *Lib. de Pulsibus ad Tyr. Cap. 35.* tells us, “ that the undulating Pulse generally prognosticates Sweat, and so much the more as it is softer, tho’ not without Regularity, but if it should be intercepted, by the high Pulse, we have an infallible Sign of Sweat, which always signifies some Excretion since the undulating Pulse, or that which is absolutely great, tho’ not hard, denote a critical Sweat, whereas the vibrating
or

“ or absolutely hard Pulse, indicate a Discharge of
 “ the Menfes, an Eruption of Blood, from the he-
 “ morrhodical Veins, or from the Nostrils, or by
 “ Stools.” But as we have observed, that all Pul-
 ses, like those of sound Persons prognosticate Re-
 covery, so we are to distinguish in what Diseases
 such Pulses happen, since sometimes in the most
 malignant Fevers, which soon prove mortal, the
 Pulse very much resembles that of a sound Per-
 son. But of these we shall afterwards treat, and at
 present consider such as prognosticate Death, re-
 membering at the same Time, never to form a
 Judgment from the Pulses alone, without com-
 paring other Signs ; for the small, the low and the
 slow Pulses together with others, which denote
 the Weakness of the Faculty, are accounted fatal
 if they appear with bad Signs. When such Pulses
 are produced by external Causes, we are also to
 be very cautious lest we should form a fallacious
 Judgment. Hence I would advise Physicians
 not to feel the Pulses of their Patients unless they
 first know the procattractic or preceeding Causes,
 what Kind of Pulses, ought to be produced by
 such Causes, and whether the Body is free from all
 Alterations produced by the Influence of the Mind.
 Skilful Physicians before they feel the Pulse ge-
 nerally say a great many agreeable Things to the
 Patient, in order to becalm his Mind. And when
 they do feel the Pulse they do not form a sudden
 Judgment, but carefully advert to at least fifteen
 or more Pulsations, since in most Patients the Pulse
 when the Physicians begin to feel it, appears al-
 tered either by Dread or some other Cause, so that
 we are not to judge of Death and Recovery till we
 have observe a considerable Number of Pulses.
 But to return, the above-mentioned Pulses prog-
 nosticate Death when accompanied with bad Signs.
 All the Pulses also which are extreme in their
 Kinds

are mortal, except the most vehement, which is always salutary. But these which are most small, languid and slow are the most fatal. Thus *Galen*, in *Lib. de Pulsibus*, *Cap. 22.* confirms what we have said in the following Manner: “ All Pulses which
 “ greatly recede from their natural Symmetry are
 “ bad, but the most languid, slow and rare are of
 “ all others the worst. But the most small, hard
 “ and frequent tho’ not the most quick and
 “ large are but moderately dangerous; and among
 “ the extreme Pulses, the best of all is the most
 “ vehement.” Others of the unequal Kind are highly fatal, such as the formicating, vermiculating, intermittent, interrupted, and rare Pulses, as also those call’d *Myuri*; for the formicating are of all others the most fatal; since *Galen*, in *Lib. de Pulsibus*, *Cap. 4.* informs us, that they indicate that Nature is brought to the last Extremity, and if they are afterwards increased they signify that Death is near. Among the intermittent Pulses, some are absolutely mortal, and others nearly fatal. Some of these are only intermittent in one Pulse, and others in many, and some intermit for the Interval of one Pulsation, and others for many. Those which only intermit in one Pulsation are most to be dreaded, especially when the subsequent is smaller than the preceeding Motion; whereas those which have the succeeding Motion greater than the foregoing are observed to be less dangerous, and they are still less dangerous, if the Cessation does not succeed the Interval of one Pulsation; for *Galen*, in *Lib. 2. de Præfag. ex Pulsibus*, informs us, that many in whom Pulses of this Kind have appeared have recovered; especially old Persons and Children, since in such as are young, they are absolutely mortal, as *Galen* in the same Passage informs us, in the following Manner: “ A Cessation for the Space of one Pulsation is of all the Intermiſſions, the most mode-

“ rate; for many both of old Persons and Children
 “ have recovered after it, but not one young Per-
 “ son. And those whose Pulses have stopt for
 “ the Space of two or more Pulsations have infal-
 “ libly died.” But after a Pulse intermitting, for
 the Space of one Pulsation, many have recovered,
 but old Persons and Children, most easily. At
Cairo in *Ægypt*, I saw a *Dominican*, Apothecary
 to the King, and a Man of fifty Years of Age, who
 when, by a bad Regimen, his Body was filled with
 a Redundance of peccant Humours, without a
 Fever, fell into so great Weakness, that he could
 hardly move, or even speak. In this Patient the
 Pulse was observed to be intermittent for several
 Days, and continued such, till being well purged
 and blooded, he recovered his Strength, at which
 Time the Intermission ceased. So that under such
 Pulses, old Persons and Children are not so bad as
 young Persons, to whom they are absolutely mor-
 tal, as we are informed by *Galen*: But tho’ this ge-
 nerally holds true, yet I saw at *Bassanum* a young
 Woman upwards of twenty Years of Age, who be-
 coming pleuritic in the House of *Hermes Furcatura*,
 a celebrated Lawyer, had her Pulse intermittent to
 the fifth Day, in such a manner, that on the first
 Day there was a Cessation of one Stroke in every
 seven or ten Pulsations, on the second Day, every
 six or four Pulsations, on the third Day, every
 three, and on the fourth, when ’twas justly expect-
 ed she would die, was delirious, expectorated no-
 thing, had a difficult Respiration, was restless and
 had her Pulse so intermittent that at every two
 Pulsations, the Artery remained immoveable for a
 considerable Time, and the subsequent Pulses were
 languid and small, notwithstanding which Symp-
 toms, she unexpectedly recovered after a large
 Evacuation of Urine, accompanied with a large
 Quantity

Quantity of thick and pituitous Matter without any other perceptible Evacuation, or any Crisis formed by Nature. But Cases of this Kind are very rare, and as it were Prodigies in Medicine. But in young Persons, these intermittent Pulses are most fatal, because in such they indicate the greatest Recess from a salutary State, and because young Persons, on Account of their great Strength, are only thrown into such a Disorder by some violent Cause; for such Pulses indicate that Nature is oppress'd by a Redundance of Humours which are hard to be remov'd, since a strong morbid Cause is not without the greatest Difficulty to be taken away, so that old Persons on Account of the Weakness of the Faculty more frequently fall into this Disorder than such as are young, and are for that Reason more easily cur'd, because a weak Cause is more easily remov'd than such as is strong. Among the intermittent Pulses, those which have the subsequent Motions or Pulses weaker than the preceeding are highly pernicious, tho' the Motion of the Artery should cease for a shorter Space than the Intervals of one Pulsation; since from such Pulses it is indicated that the Faculty is more and more weaken'd. To these Pulses we may most properly compare those call'd the *Myuri*, because they are always more and more diminish'd and are for that Reason thought pernicious, especially those call'd the *Myuri* of the defective or intermittent Kind; which so far decrease till the Artery remains immoveable. Whereas the defective *Myuri* which arrive at a perfect Immobility, and again begin to beat, are less to be dreaded, provided other good Signs appear: There are also some Persons who naturally and in a State of good Health have Pulses of this Kind, so that Physicians ought to be very cautious in forming a Judgment. The

most languid, small, slow and rare, are also very fatal Pulses. Thus *Galen* in *Lib. 2. de Præ-sag. ex Pulsibus*, tells us, “ That the Cause of
 “ these Pulses is a great Coldness, possessing ei-
 “ ther the Body of the Heart, the Spirits, or the
 “ Blood which it contains, or some adjacent Part,
 “ and if an excessive Heat possesses the Body of
 “ the Heart it renders the Pulse languid, slow,
 “ and small. But the Coldness which proceeds
 “ from another Part, prevents the Rarity of the
 “ Pulse longer than the other Kinds of Cold-
 “ ness.” There are therefore some Patients who
 die sooner than Expectation, when their Pulse
 is not much less than usual, but slower and more
 languid. But Death is most unavoidable, when
 the Coldness possesses the Body of the Heart; a
 sudden Difference happens in the other Kind of
 Patients, but the former most generally die asleep
 and wake no more, whereas the others die not on-
 ly in this Manner, but also some of them whilst
 speaking, so that unskilful Physicians often think
 those in good Health, who suddenly fall into a
 Deliquium and die. In some Patients of this
 Kind the Sweat breaks out, and in others not.
 Hence it is obvious that the rare, the more rare,
 the small and the languid Pulses are fatal: But we
 now come to consider why the Pulses of Patients
 at the Point of Death, resemble those of Persons
 in Health, by which means the Physician is abso-
 lutely deceiv’d.

C H A P. V.

Why in some fatal Fevers the sometimes Pulse resembles that of a Person in Health.

IT often happens, that in Patients labouring under malignant Diseases, the Pulse is so like that of a sound Person that the most sagacious Physician is frequently deceived. In some fatal Diseases also, the Urine appears of a good Colour, and Consistence, and with a laudable Sediment : These Things appear surprising to ignorant Physicians, whereas they are no Astonishment to judicious Physicians who know the Causes of Things. But we shall now treat of Pulses, and consider how they prognosticate Death, even when they appear good and resemble those of Persons in Health : We shall afterwards consider Urines. Pulses then of this Kind are not generally observ'd in all Diseases, but only in those of the most malignant Kind, especially in pestilential Fevers, tho' not in all of them : *Galen in Lib. 3. de Præfag. ex Pulsibus, Cap. 3.* tells us, that Pulses of this Kind are observ'd in pestilential Fevers, which the Physicians call hectic, because they appear equal, externally obscure, without any Alteration, and without any considerable Heat, so that the Patients hardly think themselves feverish. Pestilential Fevers are also distinguish'd into those of the ephemerous, putrid and hectic Kinds. The ephemerous Kind is that which seizes the Patient in the same Manner with an Ephemera, and is generated by a Corruption of the Spirits of the Heart : The putrid Fevers which proceed from a Putrefaction of the Spirits of the Heart, are principally distinguish'd from the E-

phemeros in this, that the former have the Signs of Putrefaction ; for in them the Urine appears crude, thin, turbid, and sometimes with bad and thick Contents. But in ephemeros Fevers which kill in one Day, or at most in three, there is no apparent Sign of the Putrefaction in the Humours. *Galen* informs us, that in pestilential Fevers of the hectic Kind, both the Pulse and Urine appear good, because either the Arteries are colder than the Heart, or because there is a Repugnance of Temperaments in the Heart : Thus he tells us, “ That it sometimes happens, that the
 “ Artery which is cold, but becomes warm by the
 “ Heart, neither produces a small Pulse which is
 “ cold, nor a large one which is hot, but one of
 “ the intermediate Kind, which is moderate and
 “ natural : The Pulses in these Disorders, are also
 “ but moderately quick and vehement.” ’Tis not to be wonder’d at that the jarring Temperaments in the Heart should be able to produce these Pulses, since as *Galen* observes, the Body of the Heart is more cold than when in its natural State, and the Humours or Substance contain’d in its Ventricles are hotter, which probably happens in pestilential Fevers when a violent Putrefaction affects the Heart, by which means the Heat being almost extinguish’d, the Body of the Heart is render’d colder, whereas the Humours contained in it are inflamed ; or on the contrary when the Humours are colder than in their natural State, and the Body of the Heart hotter, by either of these means the Pulses may be render’d moderate and almost natural. Thus *Galen* informs us, “ That these
 “ Disorders deceive the most sagacious Physicians,
 “ as has been observ’d in violent Plagues, since
 “ some have a laudable Pulse little receding from
 “ the natural Kind thro’ the whole Course of the
 “ Disorder, and more infallibly die than others.” We observ’d that such Patients labour’d under the
 Plague

Plague on the first Days, and were greatly indispos'd both by the Intenfeness and Kind of the Heat ; and that their Pulse was little chang'd from its natural State ; for Pulses of this Kind principally happen in pestilential Fevers of the hectic Kind : If any of the Patients denied that they were feverish, in these the Fever was confirm'd and rooted, because it possess'd the Body of the Heart. The third Cause of moderate Pulses in some pestilential and fatal Disorders, is by *Galen* expressed in the following Manner: “ When the Air we attract in Breathing is putrified, and that Putrefaction touches the Body of the Heart, Pulses of this Kind are form'd.” Nor is it to be wonder'd at that Persons thus affected should have such Pulses, on Account of the pestilential Respiration, nor is it surprising that they should die: For these Causes, fatal Pulses resembling those of Persons in Health happen in Fevers.

C H A P. VI.

Of Predictions from Respiration, what Respiration is, and of how many Kinds.

THIS certain that the Observation of Respirations is not only useful, but also absolutely necessary in forming the Prognostics in Diseases, and some think that Respiration is more certain and infallible than the Pulse, since the latter is often chang'd by external Causes which often deceive Physicians. Hence many are persuaded that *Hippocrates* wrote nothing, or at least very little concerning Pulses, but that he observ'd many Differences of Respiration, as a more certain Thing to form Prognostics from, as is obvious from his *E-*

epidemics. Hence we shall treat this Subject with Accuracy ; but before we consider the Prognostics from Respiration, we shall first enquire what Respiration is, and what its Differences and Causes are : With Respect to what Respiration is, Physicians differ ; since *Asclepiades* affirmed, that it was the Generation of the Soul, and *Praxagoras* call'd it the Corroboration of the Soul. But *Philistion* and *Diocles* asserted, that it was the Ventilation and Refrigeration of the native Heat, and *Hippocrates* more justly maintain'd, that it was the Nutrition and Refrigeration of the Heat : But as these Authors only tell for what purpose Respiration is perform'd, we shall assert that it is nothing else but a sensible Motion of the Breast and Lungs, by which the latter are dilated and compress'd. Hence there appears a double Respiration, Inspiration, and Expiration ; and to these two Respirations two Rests, or according to *Galen* Cessations correspond, one before the Dilatation, and the other before the Compression ; for by the Dilatation the cold Air is inspired, by which according to *Galen* in *Lib. de Causis Respirationis*, the Symmetry of the Heat is preserv'd, and the Substance of the animal Spirits nourish'd. *Galen* in *Lib. de Respirat. Different. Cap. 3.* tells us, that Respiration is useful to the Heat which is about the Heart, and the Pulse to that Heat which is dispers'd thro' the whole Animal ; for this is refrigerated by the Pulses, as that of the Heart is by Respiration. But by Expiration the fumid and halituous Excrements are expell'd from the Heart ; but that Respiration be duely perform'd, 'tis necessary the Brain should be duely dispos'd, because by its Faculty it conveys Motion to the Diaphragm, Thorax, all the Muscles subservient to Respiration, the Heart and the Lungs. When these Members or Parts are injur'd, Respiration must necessarily be vitiated : Hence Physicians

cians constitute three Causes of Respirations, the one the animal Faculty which moves the Muscles, Diaphragm, Breast, and Lungs, and which resides in the Brain. The second, the Instruments subservient to Respiration, which have been mention'd before, and the third Use, which is the Refrigeration of the innate Heat, the Nutrition of the natural Spirits, and the Expurgation of the fuliginous Excrements. But having premised these Things relating to the Knowledge of Respiration, we shall now lay down the several Differences of it: First then by Respiration, we mean both Inspiration by which we attract the cold Air, and Expiration by which the fuliginous Excrements are evacuated. Of this Respiration there are two Differences some respecting its Motion, and others its Rest; those respecting the Motion are four in Number, the Large, the Small, the Swift and the Slow: Those relating to the Rest, are the frequent and the rare Respiration. Hence we infer that the several Differences of Respiration are Greatness, Smallness, Quickness, Slowness, Frequency and Rarity, according to *Galen in Lib. 1. de Different. Respirat.* But all these are either in the Time of the Motion, as a swift and slow Respiration, or in the Quantity of Distension as great and small, or in the Cessation of the Respiration which is Frequency and Rarity, and these are the simple Differences of Respiration, from the various Complications of which there arise eight compound Differences. The Large and Swift, the Large and Slow, the Small and Swift, the Small and Slow, the Frequent and Large, the Frequent and Small, the Rare and Large, and the Rare and Small: The large Respiration is that in which we attract a large Quantity of Air, and expel a large Quantity of fuliginous Matter. And a small Respiration is when a small Quantity of Air is attracted, and but little fuliginous

nous Matter expell'd ; a quick Respiration, is that in which the Lungs move in a short Time, and a slow Respiration when their Motion is perform'd in a longer Time. The Pulse is said to be frequent or thick when the Time of its Rest is short ; and rare when the Time of its Rest is long : But let us add other Differences of Respiration, one of which depends on their Equality, or Inequality, another on their Order or Irregularity, according as some preserve Order, and others not, and a third Difference arises from their Heat, or Coldness, since some are hot and others cold. The equal Respirations are those in which the Differences of many or of one Respiration are alike, or equal to each other. The unequal Respirations are when these Differences are observ'd to be unequal : The regular are those which preserve some Order, and the irregular such as do not. A hot Respiration, as we shall afterwards more accurately explain, is that in which an halituous and hot Breath is expell'd and a cold Respiration when a cold Breath is expell'd : There are also other Respirations call'd *Rythmæ* and *Arythmæ*, that is which preserve a Number and which do not. In the former the Respiration is proportion'd to the Time of the Year, the Place, the Country, and the Age and Constitution of the Patient ; whereas the *Arythmæ* are quite the Reverse. From all which we see the Differences of Respiration which *Hippocrates* has mention'd in *Lib. 2. Epid.* and which in *Lib. 6. Sect. 2. Com. 3. Text. 8.* he has describ'd in the following Manner. “ There are Dense, Small, “ Large, and rare Respirations ; the Large comes “ outwards and the Small sinks inwards, the lat- “ ter Slow, and the former Quick, a double Inspi- “ ration, an hot and a cold Respiration.”

C H A P. VII.

Of the Causes of Respiration.

WE now come to treat of the Causes of Respiration which are of two different Kinds, common and particular. We shall first consider the Common, which according to *Galen* in *Lib. de Causis Respirat.* are the self-motive Faculty which moves the Instruments subservient to the Will and Respiration, and the Use for which Respiration is perform'd. By these Causes, all Respiration is perform'd, and is best when these are not in the least chang'd from their natural State, but vitiated when all or any of these are chang'd from their natural Condition. From an Observation of the self-motive Faculty, both the Strength and Weakness of Nature may be known, as also from a Knowledge of the Instruments of Respiration, and of its Use. How Respiration is perform'd, what Instruments the Faculty uses for that Purpose, and of what Use Respiration is, *Galen* in *Lib. 1. de Different. Respirat. Cap. 4.* teaches us in the following Manner. “ A certain
 “ animal Faculty moves the Thorax, with which
 “ the Lungs at the same Time are mov'd: The Mo-
 “ tion and Distension of the Lungs is succeeded
 “ by Inspiration, and their Contraction by Expi-
 “ ration.” 'Tis also there demonstrated that the greatest and most considerable Use of Respiration, is to preserve the innate Heat, and nourish the animal Spirits: If therefore the Faculty, the Use, and every Organ are in their natural State, the Animal will respire naturally. But if any of these is vitiated, the Respiration must necessarily be injur'd; but having premis'd these Things about
 the

the common Causes of Respiration, we now proceed to consider the Causes of particular Respirations, without which we can arrive at no Certainty in prognosticating the Events of Diseases. We shall therefore begin with the most simple Differences of Respiration, the Great and Small, the great Respiration as we are inform'd by *Galen* in the same Book, happens from the urgent Use of that Action, and the small Respiration from a Weakness of the Use, or from some Pain of the Part which moves the Thorax. But we are by no means to believe that that Respiration is great in which the Breast is much dilated, but that in which a large Quantity of Air is attracted, for they who have any Tumor or Narrowness without an intense Heat in the Parts subservient to Breathing, have a large Dilatation of the Thorax, whereas they inspire but little Air. Sometimes also when the Use of Respiration is very urgent and the Faculty almost extinct, there is a great Dilatation of the Thorax, in which the Scapulæ and Nostrils are sometimes mov'd, and this is by Physicians call'd a sublime or apparent Respiration. Physicians ought therefore prudently to distinguish a large Respiration, which does not consist in a great Dilatation of the Thorax, but in attracting a large Quantity of Breath: Whereas a small Respiration is that in which, a small Quantity of Breath is attracted, tho' there be a great Dilatation and Distension of the Thorax. A quick Respiration is produc'd by the urgent Use of that Action, or by the great Heat, and by the Strength of the Faculty, whilst none of the Organs are reluctant: A slow Respiration is produc'd by the contrary Causes, namely, diminish'd Heat, and the Weakness of the Faculty. But a frequent Respiration proceeds from a Pain or Inflammation about the Diaphragm, as we are inform'd by *Galen* in 1. *Epid. Com.* 3.

Text.

Text. 18. and in *Lib.* 3. *Com.* 3. *Text.* 14. and elsewhere. *Hippocrates* also in *Lib.* 1. *Prognost.* informs us, “ That a frequent Respiration denotes
 “ a Pain or Inflammation in the Regions above
 “ the Præcordia.” The frequent and dense Pulse which proceeds from Pain, is known from the Pain in the Part affected : And the frequent and dense Respiration proceeding from a simple Inflammation by the *Greeks* call’d *Phlogosis*, or burning-Heat, is known from this, that the Breathing is not only dense but hot. The Respiration is also render’d dense or frequent, by any Phlegmon, Humour or Tumors oppressing Nature and inducing a Narrowness, and this Species is generally observ’d to happen with a Stertor or Snoring. But the Respiration which is call’d rare, and happens with a long Interval, denotes either a Refrigeration of the Heart or a Delirium. These are the Causes of the first Differences of simple Respirations, from which however nothing certain can be drawn by Physicians in the Prognostics of Diseases, according to *Galen* in *Lib.* 1. *de Different. Respirat. Cap.* 22. where he tells us, that we can only form certain Prognostics from the Causes of the compound Respirations, concerning which in the same Part he speaks in the following Manner : “ We are therefore
 “ solely to advert to those compound Difficulties
 “ of Respiration, in which those of the simple
 “ Kind are common to many Disorders, and for
 “ that Reason indicate nothing certain ; but such
 “ as are complicated with some others afford a certain, and by no means fallacious Prognostic ;
 “ for the Magnitude of Respiration, is of itself a
 “ certain Difficulty of Breathing, but no Sign of a
 “ certain Prognostic, since it happens when the
 “ Faculty is urgent, and the Mind injur’d. But
 “ the Magnitude of the Respiration when accompanied with Density indicates the great Vigour
 “ of

of the vital Faculty, but when with Rarity a
 Delirium. But a small Respiration, shews ei-
 ther that some Part is affected with Pain, or
 that the Heat is resolved, so that of itself it
 prognosticates nothing certain ; but when it is
 complicated with Density it denotes Pain, and
 when with Rarity a Resolution of the Faculty.
 Thus also neither Density nor Rarity of Respi-
 ration, signify any thing certain, unless they
 are complicated with any Species of Difficulty
 of Breathing ; for the quick and large Respira-
 tion indicates an Increase of the Heat, but the
 dense and small Respiration, indicates the Pain
 of some Organ, which is moved by the Respi-
 ration. The rare Respiration when accompa-
 nied with Largeness, prognosticates a Delirium,
 but if with Smallness, a Refrigeration. For
 which Reason these compound Difficulties of Re-
 spiration are of the greatest Use, since they con-
 stantly characterise and indicate particular Dis-
 orders, Density accompanied with Smallness in-
 dicates Pain, but with Largeness, an Increase of
 the Heat. Rarity accompanied with Magni-
 tude denotes a Delirium, but with Smallness a
 Resolution of the Faculty." Let us now proceed
 to consider the equal and regular, the une-
 qual and irregular Respirations, with their Cau-
 ses ; for the equal and regular Respirations
 proceed from the right State of the vital Facul-
 ty, and a perfect Soundness and Freedom from
 Vitiations in the Instruments subservient to Respi-
 ration ; whereas the unequal and irregular are pro-
 duced by contrary Causes, as was before observed
 of Pulses of the unequal and irregular Kind. These
 Respirations are generated in the same Manner.
 Thus *Galen*, in *Lib. de Different. Respirat. Cap. 17.*
 tells us, " that it is sometimes tho' rarely observ-
 ed that not only one but both the Parts of the
 whole Respiration are unequal and irregular in
 one

“ one and the same Person, especially when a Re-
 “ dundance of Humours collected in the Ramifi-
 “ cations of the Aspera Arteria, suffocates the Pa-
 “ tient by a violent Pleurisy, a Peripneumony or
 “ Suppuration, so that in this Part the Respiration
 “ agrees with the Pulses, for 'tis certain that in it
 “ an Inequality happens, by Obstructions, Com-
 “ pressions, and all Coarctations of the Organs.”
 This he has more clearly delivered in *Cap. 19.*
 where he tells us, “ that all the Inequalities, both
 “ according to one Action and according to more
 “ may be produced either by a Coarctation of the
 “ Aspera Arteria, by a Regular Motion of the
 “ Muscles of the Thorax, or a Weakness of the
 “ Faculty which causes it.” Irregular Respira-
 tions arise not only from these Causes, but al-
 so from others, such as Convulsions of the Muscles
 which move the Thorax. Of this Kind probably
 were what *Galen*, in *Lib. 6. Aph. 45.* calls painful
 or uneasy Respirations. The Respirations which
 preserve a due Number or Proportion, denote the
 Continuation of the natural Heat, whereas those
 which do not observe any Number indicate that
 the Symmetry of the Heat is corrupted or vitiated.
 All hot Respirations arise from a great Increase of
 the Heat whereas those that are cold, indicate that
 the Heat is defective and small. Thus *Hippocrates*,
 in *Prognost. Text. 24.* tells us, “ that the Person
 “ whose Breath is discharged cold from his Mouth
 “ and Nostrils, is in a very bad and desperate
 “ State.” Because it denotes that the Faculty is
 destroyed, or the Heat extinguished. But we are
 to be careful, by a cold Respiration, not to un-
 derstand that which is small and rare, tho' it sig-
 nifies a Refrigeration of the native Heat. Thus
 also a hot Respiration is when a hot Breath is ex-
 pelled from the Mouth and Nostrils, and not that
 which is large and frequent, tho' it may also be
 called hot, because it denotes a great Heat, but is

not itself actually hot in the Sense of *Hippocrates* and *Galen*. But having already consider'd the Cause of Respiration, we now come to treat of the Prognostics drawn from it.

C H A P. VIII.

Of Prognostics from a good and bad Respiration.

THAT a free and regular Respiration, according to Nature, is always of great Moment, towards predicting the Recovery of the Patient, is, I believe, universally acknowledged. *Hippocrates*, in his Book of *Prognostics*, tells us, “ that
 “ a Facility of Respiration has a great Influence
 “ towards a Recovery in all acute Diseases, which
 “ come to a Crisis in forty Days.” And he had very good Grounds for so pronouncing, when, as *Galen* says in his Commentary on the Place, “ A
 “ good Respiration shews that the Thorax, Heart,
 “ Lungs, Diaphragm, Pleura, and, in short, all
 “ the Parts contributing to Respiration, are in a
 “ sound State ; for it is impossible for any of the
 “ Organs subservient to Respiration to be injured,
 “ and the Patient at the same time to breath in a
 “ free and natural Manner.” And therefore the same Author, *Lib. 1. de Cris.* among other laudable Signs justly reckons a good Respiration. But that we may with Certainty prognosticate a good Event, there are two other Signs to be also regarded, which are, a strong Pulse, and a right Disposition of the Sick, with Respect to such Things as are offered for his Sustenance, for these three Signs observed at the same Time, that is to say, a just and natural Respiration, a right Disposition of the
 Patient

Patient with regard to Meat and Drink, and a Pulse sufficiently strong, are Indications of great Importance toward prognosticating a good Issue to the Disease, as *Galen*, in 3. *Epid.* observes; and they have frequently proved salutary Indications in those who have been regarded as dying Persons. A due Respiration, therefore, in all acute Diseases, is good, and the contrary bad, as it indicates an Indisposition of some Organ belonging to Respiration. This last Sign, however, is of itself no sufficient Indication of a fatal Event, but only in Conjunction with other mortal Prognostics; in which Circumstance, it is a most fatal Indication, when attended with an Abhorrence of Food, a very dry and parched Tongue, and yet no Thirst, Excrements of the worst Kind, and a very weak and low Pulse; for the Physician may, in such a Case, confidently predict the Death of the Patient. A bad Respiration then is always a bad Sign, though it be not always mortal in acute Diseases; but it is always very bad, when attended with another very bad Sign, and much more so, if attended with many such Signs. Of such a *Respiration*, *Hippocrates* speaks *Seet. 11. Aph. 50.* where he says, “ In “ a Fever not intermittent, a Dyspnœa, attended “ with a Delirium, is mortal.”

If it be asked, what are these bad Respirations? we answer, they are the great rare Respiration, and the small frequent one, which, in dying Persons, *Hippocrates* usually calls βραχύπνους, *Brachypnus*, a small, slender, weak, diminished Breathing. These Respirations are also very bad, which are performed with a Sound of the Thorax, like that of Persons on the Point of Suffocation by Drowning, being obscure, stertorous, and interrupted. Of such we find *Hippocrates* speaking, *Seet. 11. Aph. 67.* “ In “ Fevers, says he, the Breath striking with a Noise “ in its Passage [τὸ πνεῦμα προσκόπτον,] is bad; for
A a it

“ it indicates a Convulsion.” By this striking or impinging Breath, *Galen* in his *Comment* on that *Aphorism*, understands one which is interrupted in the Middle and stops. A sobbing Kind of Respiration [*κλαυθμώδεις ἀναπνοαὶ*] is also very bad, as we are taught by *Hippocrates*, *Seet. 6. Aphor. 54*. But the worst of all Respirations, and such as is observed in dying Persons, are the cold, as when the Breath is expired cold from the Mouth and Nostrils. Next to these, are those we find mentioned, *Coac. 260*. with the Epithets, *extended*, *urgent*, and *obscure*, [*ἐκτετατον, καὶ κατεπειγον, καὶ ἀμαυρον*] where they are pronounced very bad, and Signs of approaching Death. By the first of these, we are to understand the same with the *sublime* or *apparent*, in which the Breast and sometimes the Scapulæ are distended, and the Lobs, or Pinnæ, of the Nostrils, are moved; but what is inspired, is so little as to be scarce perceptible to Sense, and yet the Inspiration is very quick and frequent, on Account of the extreme Urgency of the Heat, which gives Occasion for the two Epithets of *obscure* and *urgent*, or *hasty*. These then are the several Kinds of bad Respiration; and we shall now treat of the Prognostics, which may be drawn from them separately.

C H A P. IX.

What is signified in Diseases, by a Respiration that is large and swift, large and slow, small and swift, small and slow, large and frequent, and large and rare.

A Great and quick Respiration, tho' it indicates a Redundance of fuliginous Excrements in the Body, according to *Galen, de difficult. Resp. Lib. 1. Cap. 20.* yet it shews us, he says, the Soundness and Integrity of the Faculty ; and that none of the Organs subsevient to Respiration is injured ; for the Greatness, or Fulness, and Quickness of Respiration, is occasioned by the Necessities of Nature, when there is a Promptitude of the Organs, and an entire Soundness of the Faculty. A great or full Respiration, and at the same time slow or at long Intervals, shews a Delirium ; and a small, and quick Respiration indicates a Collection of fuliginous Excrements, or a Pain in some Part which is moved by Respiration, or as, *Hippocrates* says, in his *Prognostics*, an Inflammation of the Parts above the Diaphragm. A small and slow Respiration, as *Galen* observes, in his *Comment* on the Case of *Pythion*, 3. *Epid. Sect. 3. Ægr. 3.* where there is no Collection of fuliginous Excrement, indicates a Pain of some Organ, subsevient to Respiration, or else an Inflammation of some neighbouring Part. These two last Differences of Respiration, with bad Signs, are more to be dreaded than the two former, as they indicate a great Weakness or Decay of the Faculty, or at least a Pain in some Part, which moves the Thorax. Upon the whole then, a great and quick

Respiration is a Sign of much Heat, and a Redundance of fuliginous Excrement, but attended with a Soundness and Strength of the Faculty. A great and at the same Time a slow Respiration, is better than the former, as it approaches nearer to a sound and healthy State, and is an Indication of the Soundness of the Faculty without much Heat, and without fumous Excrements. All these are to be regarded by the Physician, in Conjunction with other Signs and Prognostics, to be formed from them altogether. But we proceed to speak of Respirations which are both great and dense, and, on the contrary, of great and rare Respirations, the Knowledge of which will afford us many Prognostics, for predicting the Fate of the Patient.

A great and at the same time dense Respiration, is, when Inspiration is great and full, and Expiration hot and fervent through the Mouth and Nostrils. And this happens, as we read in the *Prognostics*, from Pain or Inflammation affecting some Organ subservient to Respiration, or a Part of the Thorax ; for Instance, the Heart, Diaphragm, Lungs, Pleura, or Muscles of the Thorax ; for if these Parts be pained or inflamed for want of a due Dilatation, a Denseness of Respiration must of Necessity be the Consequence. Such a Symptom, however, indicates a Strength of the Faculty, which gives great Hopes of a Recovery. A great and rare [*ἀραιον*, as when the Breath is long in drawing in, in Opposition to *dense*, πυκνόν] Respiration in acute Fevers, indicates a Delirium, according to the *Prognostics*. But are we to understand this by a great Respiration? by no means ; for in those who are affected with a Tumor, or a Straitness of the Organs of Respiration, without any inflammatory Heat, there is a very great Dilatation of the Thorax, but Inspiration is but small ;
we

we say, therefore, that a great Respiration is so called on Account of the great Quantity of inspired Air, and expired fuliginous Particles ; and this seems to be expressly the Sense of *Hippocrates*, in those Words, μέγα δ' ἀγαπνεύμενον [πνεῦμα] which must be understood of the great Quantity of Breath in Respiration, and not of the Dilatation of the Thorax. To this it may be added, by Way of Confirmation, that among the Differences of Respiration, what they call the sublime and apparent one, tho' attended with a very remarkable Dilatation of the Thorax, is yet but small and slender, as appears from *Galen*.

But why is a great and rare Respiration, an Indication of a Delirium ? *Galen, Lib. 2. de Difficul. Resp.* has demonstrated the Truth of this Observation at large, but then it does not follow, that all delirious Persons should breath after this Manner ; for a Delirium may be attended with a Straitness of the Breast, or a Pain, or a Decay of Strength ; all which occasion a small and rare Respiration. All, however, who labour under this Symptom of great and rare Respiration, are certainly delirious, as was particularly observed by *Hippocrates* of *Philiscus*, *Silenus*, the Wife of *Dromeades*, and others. As to Prognostics, from this Kind of Respiration, they are always of Importance, because a Delirium is always bad, though not mortal, except when it is attended with other bad and mortal Signs, as it was in the Cases of *Philiscus*, *Silenus*, the Wife of *Dromeades* and the phrenetic young Man of *Milebæa*. Of *Philiscus*, *1. Epid. Ægr. 1.* it is said that his Breath was constantly ὥσπερ ἀνακαλσμένω, ἀραιόν, μέγα, “ as if it were revoked inwards, rare, great, his Spleen was elevated “ into a round Tumor ; he was always in a cold “ Sweat, and he had Exacerbations on even Days.”

In this Sense, cold Sweats were one fatal Concomitant Sign. *Silenus, Ægr. 2.* “ Had from the Beginning to the End, a great and rare Respiration, accompanied with a continual Palpitation of the Hypochondrium ;” which at Length proved mortal; for in the Beginning he made black Urine, which deposited a black Sediment, was delirious, and had pinguious Stools. On the sixth Day he sweated a little above his Heart, and his extreme Parts were cold and livid, with other Symptoms which in Conjunction with his great and rare Respiration, were more than sufficient Indications, not so much of a Delirium, as of the Fatality of the Disease. Of the Wife of *Dromeades, Ægr. 11,* we read, “ That on the sixth Day in the Morning, she was seized with a Rigor, which was soon succeeded by an universal Heat, then by a Sweat all over, and a Coldness of the Extremities, a Delirium, and a great and rare Respiration ; and a little after she was seized with Convulsions, which began at the Head, and carried her off on a sudden.” The young Man of *Melibæa, 3. Epid. Ægr. Ult.* “ Had a rare and great Respiration, and at long Intervals, with a softish Tension of the *Hypochondrium*, of an oblong Figure, was continually molested with a Palpitation of the Heart, and made Urine like Oil.”

C H A P X.

What is meant by a small and frequent Respiration, and what by a small and rare Respiration.

A Small Respiration is what *Galen, Com. 3. in 3. Epid.* after *Hippocrates*, calls *slender and diminished*, [λεπτὸν καὶ μινυθῶδες] and also *obscure*, because the Patient can hardly be perceived to breath. Such a Respiration is always bad, as proceeding from Weakness, and a Decay of the natural Heat; and if this small Respiration be also frequent, it is an Indication, according to *Galen*, of a Pain or Inflammation in some Part above the Diaphragm. But the Author of the *Coac. Præf. 260* says, that a frequent and small Respiration indicates a Pain or Inflammation in the principal Parts. Such a Respiration is very much to be dreaded in acute Diseases; and the more, if it be consequent upon a great Respiration; for it is an Indication either that Nature is very much sunk, as was before observed, or that some principal Part suffers under a Pain or Inflammation, or both together; nothing, however can with Certainty, be predicted from this Respiration alone, unless it be confirmed by other Signs; for many under acute Diseases, whose Respiration has been small and frequent, have recover'd. But when it is accompanied with other bad Signs, we have the greatest Reason to be apprehensive of the Event, and most when from frequent it becomes small, as is observed in the last Stage of a Consumption. A frequent, then, or quick, and at the same Time a small Respiration, with bad Signs, is mortal, as it was in

the Case of the Sister of *Timeneus*, 4. *Epid. T.* 28. who, on the sixteenth Day, was observed to have such a Respiration, and died soon after.

A small, and at the same time rare, or an unfrequent Respiration, is perhaps the worst of all, as it indicates that Nature is oppressed and exhausted to such a Degree, that it must of Necessity sink under the Disease, for which Reason it is by Physicians justly called a cold Respiration, as being a Sign of an extreme Degree of Cold, or an Extinction of the natural Heat, agreeably to that of *Galen*, *Com.* 3. in 3. *Epid.* where he says, there is a Kind of small and rare or unfrequent Respiration, which, when cold, shews that the vital Faculty is extinguished. This is confirm'd by *Hippocrates* in his *Prognostics*, where a cold Expiration from the Nostrils is pronounced mortal in a high Degree, as it was for Instance, in dying *Pythion*, 3. *Epid. Sect.* 3. *Ægr.* 3. and others observed by the same Author.

C H A P. XI.

Concerning fatal Respirations which happen in Persons who will not recover.

HAVING made these Remarks on Respirations, and what is indicated, and portended by them, we shall proceed to examine in particular those Respirations which are observ'd in dying Persons, of which Nature are the cold, the sublime or apparent, the stertorous, or what is attended with Noise, and sometimes the sobbing and interrupted. Of a cold Respiration, which is the most mortal of all, and never observ'd but in those who are very near Death, *Hippocrates*, 6. *Epid. Sect.*

Señ. 4. Aph. 27. thus speaks ; “ Among deadly
 “ Signs is to be reckoned a hot Vapour exhaling
 “ through the Skin and the Nostrils, when a cold
 “ Expiration through the Nostrils has preceded
 “ it.” This is better express’d by *Galen* in the
 following Words : “ One of the most mortal
 “ Signs is a hot Vapour proceeding from the Skin,
 “ after a cold Breath discharg’d by Expiration ;
 “ but the Exhalation of a hot Vapour thro’ the
 “ Skin and Nostrils, is not always a sufficient
 “ Warrant for predicting Death ; for, *as he says*
 “ *a little after*, such a Symptom only happens to
 “ those who die of a very hot Fever, which hav-
 “ ing torrify’d the very Substance of the Heart,
 “ ends at last in a Refrigeration of the same ; the
 “ vital Faculty then ceasing to act as the Heart
 “ dies. Sometimes there is an Eruption of Sweat,
 “ as when the Body is full of Humours ; but when
 “ it has been before exhausted and dried by the
 “ Heat of a violent Fever, a hot Vapour instead
 “ of Sweat seems to exhale, and offer itself in a
 “ sensible Manner to the Touch.” Hence in *Coac.*
 160. “ A Febrile and fuliginous Respiration is
 “ pronounced mortal, tho’ in a less Degree than
 “ the cold.” Physicians, therefore, usually call
 “ these three Signs deadly, which are, a burning
 “ Fever, a cold and rare Respiration, and a hot
 “ Vapour from the Skin, which we may some-
 “ times call Sweat, or Moisture ; and which in
 “ Fevers is a Fore-runner of Death.”

An obscure Respiration, also, as when the Pa-
 tient can hardly be known to breath, is no less
 mortal than a cold Respiration. An *obscure* Res-
 piration is when hardly any Breath is discharg’d by
 the Mouth and the Nostrils. In this Sense a Res-
 piration may possibly be very obscure, and yet ap-
 pear very manifest to all, as when the Thorax,
 Scapulæ, and Lobes of the Nostrils are moved,
 which

which Kind of Respiration Physicians properly call the *sublime* and *apparent*, tho' a very small Quantity of Breath be expired, on which Account it may be very obscure. Of such a Respiration we read, *Coac.* 260. where it is said, " The worst
 " of all Respiration, and what shews Death to be
 " very near, is the extended, urgent, and ob-
 " scure."

We come next to treat of a stertorous Respiration, or such as is perform'd with a Sound or Noise. A stertorous Respiration is when, in Breathing, there is perceived in the Throat a Kind of Ebullition, or Noise, which we call a *Stertor*, or such as Persons make in Snoring. This Word is express'd in *Latin* by the Words *Strepitus*, *Sonus*, and *Ebulitio*; and in *Hippocrates* by *ῥέγχος* (*Rhenchos*) *ῥέγξις* (*Rhenczis*) and sometimes by *κέρχνος* (*Cerchnos*). In those who die of acute Distempers, this Fervor or rather Noise in the Throat is generally heard for a little more than a Day before their Decease, and indicates an Extinction of the Faculty, which is become too weak to expel the excrementitious Particles from the Fauces. In others, who labour under Diseases of the Thorax, as a Pleurisy or Peripneumony, this Stertor is occasioned by a Straitness or a Retention of the Spit, attended with a small Respiration, and oftentimes with an Orthopnoea the most difficult of Respirations. In almost all dying Persons this Fervour, or Stertor, is perceived a little before their End: But most of all in those who die of Pleurisies, Peripneumonies, and Suppurations of the Lungs, who are every one affected with it, for which Reason we must pronounce it a mortal Sign. But we are carefully to distinguish here with Respect to the Time when this Stertor first comes upon the Patient, as whether it be in the Beginning, or Increase of the Disease for if it is to be fatal, it never comes but after
 some

some other mortal Signs, as it did in the Case of
 the Pleuritic Son of *Antiphanes*, *Epid.* 28. and of
Menon another Pleuritic Patient, of whom *Hippo-*
crates says : “ On the sixteenth Day his Respiration
 “ was stertorous ; he had a Sweat about his Neck
 “ and Forehead, but seldom about his Breast ;
 “ his Forehead and extreme Parts were perpetu-
 “ ally cold in a moderate Degree. He had a con-
 “ tinual Palpitation of the Veins about the Tem-
 “ ples ; and for some time before his Death, was
 “ affected with a Coma, which held him Night
 “ and Day.” A stertorous Respiration therefore,
 in acute Diseases, is generally pernicious ; and
 when preceded by, or attended with other bad
 Signs, the most fatal of all Symptoms, as it prov-
 ed in the Case of *Menon* before mention’d, who,
 among other bad Signs, had a Sweat about his
 Neck and Forehead, which *Hippocrates* in his
Prognostics pronounces mortal in acute Diseases,
 and a Coldness of the extreme Parts, one of the
 worst of Symptoms. But in a Pleurisy or Peripneu-
 mony, and what they call a Catarrhus Fever, be-
 cause consequent or attendant upon a Catarrh, a
 Stertor is sometimes occasion’d by the Plenty of
 excrementitious Particles, or a Redundance of the
 Matter of the Catarrh falling down upon the Breast
 and Fauces, and is no more a mortal Sign, than it
 is in an Asthma or Orthopnoea, where the Patients
 are frequently relieved by an Excretion or Resolu-
 tion of the Humour. But a mortal Stertor is di-
 stinguished from another, in that it not only be-
 gins, but increases more and more with the Dis-
 ease, and is still more and more sensible ; for such
 a Stertor is mortal in the highest Degree, and is
 attended with all the mortal Signs : Whereas a
 Stertor, which begins with the Distemper, and in
 a little Time after, as the Disease increases, either
 through a plentiful Excretion of Humours by
 means

means of a Cough, or the Consumption of it by the igneous Heat of the Fever leaves the Patient, is not so much to be dreaded, as occasioned only by a Redundance of Humours, especially if it seizes for some obvious Reason. But a Stertor, which tho' it be occasion'd in the Beginning of a Disease by a copious Catarrh, yet every Day increases, must of Necessity be pernicious, because it is a sure Sign that Nature is so far burden'd and oppress'd with the Multitude of Humours, as to be rendered incapable of making the necessary Excretions, whence a Suffocation is to be apprehended. Thus it was with the Wife of *Polemarchus*, 5. *Epid.* 62. of whom it is said, " That about the
 " fifth Day she had a painful Tumor of the left
 " Knee, and something seemed to be gather'd a-
 " bout the Region of the Heart, and her Respiration was like that of one on the Point of Suffoca-
 " tion by Submersion, with a rattling Noise in the
 " Breast, on the seventh Day she died." The Son of *Antiphanes* also, 7. *Epid.* T. 28. who was affected with an Empyema, died with a Stertor upon him. To this we may add, that *Hippocrates*, 1. *Prorrhet.* 25. tells us, " That under
 " an Aphony, or Loss of Voice, a conspicuous
 " [πρόχειρον] Respiration like that of Persons suffo-
 " cated, is pernicious." And so much for a stertorous Respiration, called also by some *Regmos* and *Cerchnos*.

We come now to consider the sublime or elevated, and apparent Respiration, which also is never observ'd but in dying Persons. Some call this Kind of Respiration *sublime*, some *apparent*, some *conspicuous*, [πρόχειρον, *promptum*, readily offering itself to View] and some erroneously a *great* Respiration, because they observe the Thorax very much mov'd and dilated under it. Persons under this Circumstance, as *Galen*, *Com. in* 1. *Prorrhet.* says,

says, may very properly be said to be strangled, because they want Air. And it is customary with the same Author to call this Kind of Respiration *Φαινόμενον* (*Phænomenon*) “ Apparent.” The Patient in this Case seems in drawing his Breath, to move his whole Scapulæ, so that their Motions appear conspicuously through his Cloths, and the upper Parts of the Thorax seem to labour in the Work. For this Reason *Galen* calls it, also, *μετέωρον* (*Meteoron*) “ Sublime,” Because the Patient in such a Case, seems to move the higher and more elevated Parts of the Thorax. He gives us also the Causes of this Kind of Respiration in what follows: “ Such a Respiration, he says, may be owing to a Straitness of the Organs, or to some Disorder in the Origin of the Nerves, which latter *Hippocrates* justly thought might be the Cause of a great Respiration,” he had more properly said not a great Respiration, but a great Dilatation of the Thorax, by which some being deceived, have erroneously called it a great Respiration, tho’ Expiration in this Case be but small. We may add that *Galen* and *Hippocrates* bestow the Epithet of Sublime, not only on this Kind of Respiration just describ’d, but on that also under which the Lobes of the Nostrils and the Muscles about the Scapulæ are visibly moved, which latter Respiration happens in acute Diseases from an extreme Weakness. *Galen, Com. in 3. Epid. 24.* speaking on this Subject, says, “ By those who are said to fetch their Breath by the Extremity of the Nose, [*ἄκρα τῆς ῥινὸς*] are meant those I suppose, who in Respiration move the Lobes of their Nostrils; for we have seen many sick Persons breath in such a Manner as to contract those Parts in Expiration, and dilate them in Inspiration.” This is an usual Symptom with those who are suffocated by a Quinsy, Peripneumony,

mony, or Suppurations of the Lungs, as well as those who are extremely weak and exhausted, and proceeds from an Obstruction of the Passage for the Breath by an Inflammation of the Aspera Arteria, whence the Patient is under a Necessity of fetching his Breath short, and with all his Thorax, and often strives to raise himself up when just suffocated, and attracts the external Air with all the Remainder of his Strength, and with his whole Thorax, and perhaps this Sort of Respiration was by *Hippocrates* called sublime or elevated, [μελέωρον] because the Patients in such a Circumstance strive to raise themselves. This *sublime* Respiration, then, is usual in Persons labouring under a Quinsey, Peripneumony and Empyema, and for the Reasons assigned.

In other acute Diseases, under which the Patients are not suffocated by the Straitness of the Organs, this Respiration by the Extremity of the Nose has another Cause, of which *Galen, de Diffic. Resp. Lib. 1. Cap. 23.* gives the following Account.

“ If any one would have the proper Signs of a
 “ Disorder in the Faculty of Respiration, or of a-
 “ ny Animal Faculty in general, and especially
 “ when under a Perfrigeration, he will have for
 “ those Signs the Motion of the Lobes of the
 “ Nostrils, the Action of all the Muscles about
 “ the Scapulæ, and the precipitate Collapsion of
 “ the Thorax; for when the Faculty by which
 “ Respiration is perform'd, moves with less Vi-
 “ gour than it ought, it is assisted in Inspiration
 “ by the Lobes of the Nostrils, which also help
 “ towards attracting the external Air, after the
 “ same manner as when we would draw in any
 “ Thing by the Mouth, we contract the Lips;
 “ and thus again in Expiration there is a precipi-
 “ tate Collapsion, and not a gradual Demission of
 “ the Thorax.” In short, then we may conclude
 from

from what has been said, that what we call a *sublime Respiration*, however occasioned, is always mortal, as indicating an extreme Straitness of the Organs of Respiration, by which Nature is in imminent Danger of Suffocation, or else an utter Decay of Strength, and Extinction of the natural Faculties, for which Reason it is never observ'd but in dying Persons. It is, also, never without some other precedent, attendant, or subsequent mortal Symptoms; for this Kind of Respiration never appears without some other deadly Sign; whence it is said by the Author of the *Coac. Præf.* 260. that, "The worst Kind of Respiration, and what shews Death to be just at Hand, is the extended, urgent, and obscure." We observed that tho' this Sign alone was a sure Prognostic of Death, yet it was always attended with other deadly Signs; as it was, for Instance, in the Wife of *Olympiades*, 7. *Epid.* 49. of whom it is said, "That her Eyes were cast down, and that she drew her Breath in the sublime Manner through her Nostrils, that she was ill-colour'd; and just before she died, had a Sweat about her Feet and Legs." Such, also, was the Case of dying *Aristocrates*, 52. of whom *Hippocrates* says, "That towards Night his Respiration was sublime, that he had a small Sweat about his Forehead, his lower Parts were cold, and he was restless."

To the other mortal Kinds of Respiration, we add the sobbing, [*κλαυθμώδης*] but small and rare Respiration, agreeably to the Judgment of *Hippocrates*, *Seet.* 6. *Aph.* 54. "In acute Diseases attended with a Fever, as sobbing Respiration is bad." An interrupted Respiration is no less pernicious, but this perhaps is the same with the former, which Opinion seems to be favour'd by *Galen* in his *Com.* on the above cited *Aphorism*, where he says that, "Children when they cry seem to draw in their
" Breath

“ Breath for a while then to have their Inspiration
 “ interrupted, their Thorax standing the mean
 “ time unmov’d, and afterwards to draw in a
 “ fresh Supply of Breath to what was wanting ;--
 “ This is occasioned sometimes from a Hardness
 “ of the Organs, and sometimes from both Causes
 “ in Conjunction. It may proceed, also, from a
 “ convulsive Disposition of the Muscles of the
 “ Breast.” But whatever be the Cause, this sob-
 bing and interrupted Respiration in acute Diseases
 is bad ; and if the Strength of the Patient happens
 at the same Time to be very much exhausted, per-
 nicious in the highest Degree. Such a Respiration
 is also but small and slender, and in acute burn-
 ing Fevers indicates a Hardness and convulsive
 Disposition, and is always bad, as well as Convul-
 sions from the same Cause, which is a Dryness of
 the nervous Parts. Of this Kind of Respiration it
 is, also, that *Hippocrates* speaks, *Apb.* 67. where he
 says, “ That an impinging or colliding, [*προσκόπλον*,
 “ which *Galen* explains by *interrupted*] Respiration
 “ is bad ; for it indicates Convulsions.” And
 Convulsions excited by Dryness in very hot Dis-
 eases are incurable, and consequently in acute Dis-
 orders mortal. But that we may rightly form our
 Prognostics concerning the Event of a Disease,
 from such Convulsions, we are to consider the
 Signs which precede, accompany or succeed them ;
 and if none of these Signs are bad, we are to sus-
 pend our Judgment of the Fate of the Patient.

C H A P. XII.

Prognostics from the Strength and Weakness of the natural Faculty.

WE now come to consider the Strength and Weakness of the natural Faculty, since it is no less useful than the Rest in forming Prognostics. The other Faculties, such as the Vital and Animal, seem to proceed from it, since it affords to the Heart and Brain, that Matter by which the vital Spirits are generated in the Heart, and the animal Spirits in the Brain; besides, the Cause of the Excrements, which in Diseases contribute much to the Prognostic, principally belongs to the natural Faculty, for which Reason we shall at present treat accurately of it. For this Purpose, we shall first consider from what Things its Strength and Weakness are known: 'Tis therefore certain that the Strength of this Faculty is known from its various Actions peculiar to itself. Now there are three principal Actions of the natural Faculty, which according to *Galen*, in *Lib. de natur. Facult.* are the generative, the augmentative, and the nutritive, concerning which last we shall treat as being necessary to the Prognostics of Diseases, but shall say nothing of the other two, as not conducive to our Design. To the Nutrition of Bodies, all the four natural Actions whether Attraction, Retention, Concoction or Expulsion are requisite. From the Operations of these Actions, we know how great their Strength or Weakness is, and whether they are extinguish'd or vitiated: Hence we know whether the natural Faculty is strong or weak, vitiated, defective or extinguish'd. How requisite this

Knowledge is to prognosticate the Events of Diseases, is sufficiently obvious from what has been said. But let us proceed, and begin with the Appetite to Meat and Drink.

C H A P. XIII.

Concerning the Symptoms of Appetite, in Order to form Prognostics.

NATURE, as we are inform'd by *Galen* in *Lib. 7. de Symptom. Caus. Cap. 7.* has implanted in Animals a Sense of Hunger, by which they are stimulated to the Desire of Aliments and Drink. This Desire is called Appetite and proceeds from a Sense of Want, when the Veins sucking something from the Stomach, the Stomach does not bear that Suction, but procures Food as a Remedy; for by this Means the Veins act on the Aliments, and extract the Nourishment from them. After the Consumption of the Aliments, the Veins apply themselves to the Chyle, and the Stomach attracts to itself what was before collected in the Veins. There are two Appetites, one for Meat which is called Hunger, and another for Drink which is called Thirst: The Appetite for Meat is produc'd by the Want of it, and that of Thirst by the Want of Liquor. Both these Appetites are divided into natural and unnatural; the former is always excited by a Sense of Want, and the latter is when the Desire is preternatural. The Symptoms of this last, according to *Galen*, in *Lib. de Different. Symptom. Cap. 4.* are either when the Actions are not at all, or not duely performed. When the Actions are not at all perform'd, the Appetite is either quite lost or small and diminish'd.

nish'd ; and when the Actions are not duely perform'd, the Appetite is either immoderate or vitiated ; hence it happens that some have such an Aversion to all Aliments, that they would rather choose to die than take any, which according to *Galen*, in *Lib. 3. Epidem. Com. 3. in Text. 58.* happens to many ; sometimes the Appetite is not totally lost but discovers some Food agreeable to it. A total Loss of Appetite is known when the Patient can think of nothing capable of exciting it. Thus *Hippocrates* in *Lib. 3. Epidem. Sect. 2. Ægr. 6.* tells us, that the Daughter of *Euryanactes*, when about to die, “ Loath'd all Aliments the whole of
 “ the Time, had no Appetite, was free from
 “ Thirst, and drank but a very small Quantity.” The like Want of Appetite, as we are inform'd by *Galen*, in *Lib. 3. Epidem. Com. 1. Text. 11.* is produc'd when the Mouth of the Stomach is affected by some peccant Humour, when there is such a Plethora, that there is no Concoction of the Aliments, nor no Suction perceiv'd in the Stomach, or lastly, which generally happens in acute Diseases, when that Faculty is extinguish'd, whose Office it was in Health to produce a Sense of Want. But we ought to distinguish a true Extinction of the Faculty, from that frequently observ'd in delirious Persons, who tho' they seem to abhor all Aliments, yet have this Effect produc'd by the Delirium, and not by a Diminution of the Faculty, just like those who in Consequence of an intense Heat are excessively thirsty, without asking for Drink. Thus *Galen* in *Lib. 3. Epidem. Com. 1. Text. 11.* tells us, “ That those who thirst in Diseases, with-
 “ out calling for Drink, either are not sensible of
 “ their Thirst thro' the Delirium, or have the na-
 “ tural Faculty extinguish'd in the Stomach, but
 “ if a Thirst happens without a Delirium, their
 “ natural Faculty is extinguish'd.” The Appe-
 B b 2. tite

tite may be vitiated both with Respect to the Quantity or the Quality of the Aliments : The Appetite is known to be vitiated with Respect to the Quantity, when it craves more than the Stomach can bear, whether the Cause proceeds from a cold Humour, or a Coldness of the Stomach itself ; according to *Galen* in *Epidem. Lib. 6.* where he tells us, by what Means the Cold may augment the Appetite. Thus the same Author in *Lib. Artis. Medicin.* tells us, that it is peculiar to cold Stomachs to covet more than they can concoct : The same holds true with Respect to Drink, when for Instance, People indulge themselves immoderately in drinking, on Account of an excessive febrile Heat, or a Saline or bilious Humour affecting the Mouth of the Stomach. The Appetite is vitiated with Respect to the Quality of Food or Drink, when it covets unusual or hurtful Things, as happens in pregnant Women, some of whom greedily eat Coals, others Earth, and others Lime. Some eagerly covet Wine, especially pregnant Women and pleuritic Patients ; others desire all hot Substances, and others, Things actually cold. Concerning the Causes of these vitiated Appetites, *Galen* in *Lib. 1. de Symptom. Causis.* writes in the following Manner : “ An Appetite
 “ which exceeds with Respect to Quantity, and is
 “ distinguish’d by the Epithet Canine, is excited
 “ either when an acid or peccant Humour vellicates
 “ the Stomach ; or when the whole Body contracts
 “ a vitious Habit, and is evacuated of Aliment by
 “ an excessive and immoderate Digestion ; for a
 “ cold Humour induces a Sensation like that of
 “ Suction, which excites an Appetite like that of
 “ the natural Kind, but it produces a Desire of
 “ Food tho’ not of Drink, on Account of its
 “ Coldness. But when a peccant, saline and bilious
 “ Juice vellicates the Stomach, it excites a
 “ Desire rather of Drink than of Food.” Hence

Hippocrates,

Hippocrates, in 6. *Epid. Com.* 4. *Text.* 18. justly calls Water *a consuming Liquor* as it indicates Coldness as one of the Causes, of the canine Appetite. And in *Señt.* 2. *Aphor.* 21. he tells us, “ that drinking Wine removes Hunger,” and *Galen* informs us, that the drinking Wine, is a Cure for canine Hunger. Thirst is increased by immoderate Heat, such as that in burning Fevers, or that arising from Dryness, which is the principal Cause of Thirst, so that when Patients Bodies are greatly dried, an excessive Thirst is produced like that which *Galen*, in *Lib.* 1. *de Symptom. Caus.* says, he knew produced, by drinking Sea-water. But let us now consider, the Prognostics of the best Appetite in Diseases.

C H A P. XIV.

What a laudable Appetite for Aliments, and Drink, signifies in Diseases.

WE shall first consider, what is indicated by a laudable Appetite in Diseases, and then treat of a Loss and Vitiating of Appetite. It will be of great Use to us, to observe that Patients, are in the best State, when all the Actions of both Faculties, are performed in the same manner as in Health; for we know that the Urine and Stools are best when they resemble the Urine and Stools discharged in a natural State. In like manner that Appetite is best, which most resembles the Appetite of a Person in Health. It is always a good Sign when Patients have a liking for what is offered them, since it denotes, that the natural Faculty and Stomach, are in due Order. It is therefore a good Sign, when Patients have an entire Appetite,

tite, especially in chronical Diseases, according to *Galen*, in *Lib. 7. Aph.* where he also informs us, that those Patients who are about to recover from chronical Diseases, generally have a great Appetite. But we must distinctly know, a laudable Appetite, since many have been deceived, and taken a vitiated, and pernicious Appetite, for one of the laudable Kind. A good Appetite, therefore is such a one, as is natural, and arises from a natural Cause, namely, a Sense of Want. Sometimes Patients seem to have a good Appetite, because they eagerly desire Food; but this is frequently observed in Patients near Death, either on Account of a Defluxion, of a cold and acid Liquor, on the Mouth of the Stomach; or which is still more fatal, when Nature is overpowered by the Disease, on Account of an excessive Digestion of the Substance of the Body. Hence many just before their Death, have a keen Appetite. But tho' the Appetite, for Drink, is esteemed good, when temperate, and like that of a Person in Health, yet excessive Thirst, is good in some Cases, such as in hot, and burning Diseases, in which it is always a bad Sign, to be free of Thirst, and sometimes a mortal Omen; when for Instance the Tongue is excessively dry, squalid, and black, since in such Cases, it is always the best Sign, when the Patient has a great Thirst, as also when the Fever appears externally, but especially, when the Urine is of a deep Colour. But it is an highly fatal Sign, when in these Disorders, the Excrements are of an unnatural Colour, or when the Patients, are free from Thirst, which either proceeds from a Delirium, or an Extinction of the natural Faculty. A Want of Thirst, is therefore perpetually a bad Sign in these Disorders, but its fatal Nature, will always be declared by other Signs. But it is to be observed, that an intense Thirst, which as it were,

burns

burns the Viscera, is never beneficial, nor an excessive Dryness; thus *Galen*, in *Lib. 1. de Caus. Symptom.* tells us, “ that some Patients are afflicted with
 “ an insatiable Thirst, such as that which seiz-
 “ ed the Person, who had eaten a Viper; per-
 “ haps of that Kind, called the *Dipsas*, or that
 “ common to Vintners, who drink new Wine,
 “ till they are intoxicated; or that, of the Per-
 “ son, who obstinately resolved, to suffer excessive
 “ Thirst; others during long Voyages, when fresh
 “ Water failed, have drank Sea-water, when they
 “ laboured under excessive Thirst, and a Flux.
 “ But this Practice, produced a violent Vellication
 “ of the Intestines, and the Patients died sooner,
 “ than the others, who had not used it.” But
 we now proceed to treat of the Abolition of the
 Appetite, both for Meat and Drink.

C H A P. XV.

*What an Abolition of the Appetite, for Meat,
 signifies in Diseases.*

A Diminution of the Appetite for Meat, is al-
 ways bad, but it is still worse, when it is to-
 tally destroyed. This Symptom in Persons,
 in every other Respect, possessed of good
 Health, prognosticates some violent Disease, be-
 cause it proceeds from a considerable Plethora, or
 a Cacochymy, by which Nature is overpower'd by
 a Redundance of excrementitious Matter. In Per-
 sons labouring under Diseases, especially of the
 chronical Kind, it is mortal, because it prognosti-
 cates that Nature will be consumed by the Disease,
 before she can surmount it. Thus *Galen*, in *Lib.*
6. Aph. 6. tells us, “ that a Loathing of the

“ Food, in chronical Diseases is always bad, since
 “ Persons who are to recover from these Disorders,
 “ ders, have a keen Appetite.” *Hippocrates* also
 in *Seet. 6. Aph. 3.* informs us, “ that in long
 “ continued Lyenteries, a Loathing of Food is
 “ bad, but still worse in a Fever.” When according
 to *Galen*, this Case happens in long continued
 Lyenteries, it denotes a certain Mortification in
 the Stomach, by which the Appetite, which is
 necessary to Life, is destroyed. In acute Diseases,
 a Loathing of Food is also bad, and especially
 when the Faculty is extinguished. Thus *Hippocrates*,
 in *3. Epid. Seet. 3. Aegr. 6.* tells us, of the
 Daughter of *Euryanax*, who during the whole of
 her Illness, loathed all Food, and had no Appetite,
 for any Thing. This Defect of Appetite as
 we are informed, by *Galen*, in *3. Epid. Com. 3.*
Text. 11. proceeds either from a Disorder of the
 Mouth of the Stomach, produced by some peccant
 Quality of the Humours, or from an Extinction of
 the Faculty, whose Office it was in Health, to
 perceive the Want of Aliment, and excite the Appetite:
Hippocrates also in *Lib. 1. Epid. Com. 1.*
Text. 30. when speaking of the consumptive Persons
 who died in an epidemic Constitution tells us,
 that they continually loathed their Food, and had
 no Thirst. This Want of Appetite is denoted to
 be mortal when it is continual, and when the Person
 loaths every Thing, tho’ ’tis not always mortal. The
 more fatal it also is, the greater the Aversion to
 Food is, thus *Galen*, in *3. Epid. Com. 3. in Text.*
58. informs us, that he saw some, in a certain pestilential
 Constitution, who chose rather to die than
 take any Aliments. But those of a stronger Constitution,
 who forc’d themselves, to take Aliments survived.
 But the Loathing of Food, tho’ it always denotes
 approaching Death, in acute Disorders, is nevertheless
 either preceeded or accompanied,

nied, or followed by other mortal Signs. Thus *Hippocrates*, in *Coac. Præſag. Text. 67.* tells us, “ that
 “ those who are afflicted with a Loathing of
 “ Food, attended with Sweats, a good Colour of
 “ the Countenance, liquid Stools, or a Pain of the
 “ Heart, die of a Peripneumony or Consumption
 “ of the Lungs after they have been a long Time
 “ ill.” And in *3. Epid. Sect. 1. Ægr. 2. Hippocrates*, says of *Hermocrates*, when at the Point of
 Death, “ that till the twentieth Day, he had a
 “ perpetual Aversion to Food, retained his Reason,
 “ could not speak, had a Dryness of the
 “ Tongue, did not thirst, slumbered a little, and
 “ on the twenty-seventh Day, died comatous.” Almost the same happened, to the Daughter of *Euryanax* ; of whom *Hippocrates*, in the above quoted
 Passage says, “ that during the whole of her Ill-
 “ ness, she loathed Food, had no Appetite and
 “ was not afflicted with Thirst, tho’ she laboured
 “ under an acrid Defluxion.” By which as *Galen*
 observes in *Lib 1. de Symptom. Caus.* Patients are afflicted with Thirst. In *Lib. 3. Epid. Ægr. 1. Sect. 3.*
Hippocrates says, he observed the same in *Parius*,
 as also in the Woman, who lay by the cold Water,
 of whom, in *Lib. 3. Epid. Sect. 3. Ægr. 2.* he
 says, “ that on the third Day after Child-birth, she
 “ was seized with a violent, and acute Fever,
 “ but she had been feverish, long before her Delirium
 “ very, and loathed Food ; on the fourth Day
 “ she loathed Food, and that loathing continued
 “ with Deliquiums, till she died.” Hence ’tis certain that in acute Diseases, it is a mortal Sign when
 the Patients loath all Food, and that its mortal
 Nature is denoted by other bad Signs, which either
 precede or accompany, or follow it, such as
 liquid Stools, bad Sweats, virulent, æruginous or
 black Vomitings, black, turbid and unclear Urine,
 such as is clear, white and perspicuous, Deliriums,
 Watchings,

Watchings, lethargic Disorders, and others of a like Nature, which are never good but for the most Part mortal. Thus we form Prognostics in Diseases, from the Want of Thirst. We shall now consider what a Want of Thirst and an Extinction of the Desire to drink prognosticate in Patients, after having premised something concerning intense Thirst.

C H A P XVI.

Prognostics from Thirst, in acute Diseases.

IT is natural for Persons, under acute and burning Fevers, to be molested with Thirst, as conflicting with a hot and dry Distemper, since it is much worse for the Patients, in such Cases, not to thirst at all, as it is, also, for them to have their Urine of no Colour, but thin and aqueous. It is best, therefore, on all Accounts, since the Reason of the Thing requires it, that Persons under hot Distempers should be affected with Thirst: But immoderate and intense Thirst in no Case is good, as indicating a vehement and burning Heat in the internal Viscera; but, on the contrary, is, for the most Part, a bad and dangerous Symptom, and signifies that the Disease is very strong and urgent upon the Patient, and difficult to be subdued; and that Nature is in Danger of sinking under the Weight which oppresses it. We may, therefore, safely pronounce an immoderate Thirst, as it is an Indication of the extraordinary Strength of the Disease, a dangerous and formidable Symptom in acute Disorders, but most pernicious, and fatal, when it precedes, accompanies, or follows other very bad Signs, in which Case it is a certain Prefage of Death.

But

But from a Thirst alone, as well in acute as other Diseases, we can prognosticate nothing with Certainty, but regard it only, as a Sign of the Strength and Violence of the Disease. With Respect to this Subject, we may consider, what *Hippocrates* writes, 1. *Epid. Sect. 2. Stat. 3.* where he says, *That the burning Fevers (of that Constitution) afforded Signs in the Beginning, in what Subjects they would prove mortal; for the Patients were first seized on a sudden with an high Fever, attended with a small Degree of a Rigor, they were incapable of sleeping, were very restless, and afflicted with a Thirst and Nausea. Such was the Case of Philiscus, 1. Epid. Sect. 3. Ægr. 1. of whom we read, that on the third Day in the Morning, and till the middle of the Day, he seemed to be free from a Fever; but towards Evening, he was seized with a high Fever, attended with Sweat, and a Thirst, a Dryness of the Tongue, and a Blackness of the Urine. In this Case a Thirst, attended with black Urine, and other bad Symptoms, signified that the Disease would prevail over Nature and prove mortal. The like Thirst was observed by Hippocrates in Pythion, 3. Epid. Sect. 3. Ægr. 3. who he says, was seized with a vehement Rigor, succeeded by an high Fever, a Dryness of the Tongue, a Thirst, Redundance of Bile, black Urine, which had an Enæorema, but no Hypostasis. This Thirst continued upon him till the fifth Day, accompanied with other pernicious Signs, particularly a Coldness of the extreme Parts, and a Loss of Voice. We conclude therefore, that an intense Thirst, accompanied with other bad Signs, is of the most fatal Consequence. Of this Nature, perhaps, was the Thirst, which the Wife of Hermoptolemus endured, 7. Epid. T. 13. who, it is said was affected with a Trembling of the Hands, and a Shaking of the Head, a depraved Cast of the Eye, with a violent Thirst; as soon as she had drank, still craved*
for

for more Drink, and snatched the Cup from the Attendant, and took large Draughts, and would not suffer the Cup to be pulled from her ; her Tongue was dry, and very red ; and, when under a Tremor, she would put both Hands to her Mouth, and chew them. Like to this was the Thirst of *Aristocrates*, who died in four Days of a pestilential Carbuncle. We conclude, upon the whole, then, that an immoderate Thirst in acute Diseases is never good, oftentimes bad, and when attended with other bad Signs, most pernicious and fatal.

C H A P. XVII.

What is to be prognosticated from a Removal or Absence of Thirst in Diseases.

A Moderate Thirst in Diseases is always good ; and to thirst more or less, as the Reason of the Thing, and the Nature of the Disorder, with Respect to Heat, require, can be no bad Sign : But for the Patient to be molested, with an intense and continual Thirst, is never a good Prognostic ; as, on the contrary, not to have the least Desire of Drinking, when labouring under a hot and dry Distemper, is highly pernicious, and fatal ; and the more, when the Thirst, with which they were before afflicted, ceases, without any Reason, to be given for it. The Author of 1 *Prorrhbet.* 57. tells us, that “ a Thirst in acute Diseases, which ceases “ for no apparent Reason, is bad.” And *Galen*, in his Comment on the Place, endeavouring to account for it, has these Words : “ When therefore, it happens, that the Thirst cannot be removed, either “ by Vomiting, Sweating and Purging, or by a “ critical Abscess, so as that the Disorder itself is “ not mitigated, but that the Sense thereof is “ blunted

“ blunted and abated, this is no good Sign ; but
 “ if the Thirst ceases, whilst the Tongue conti-
 “ nues dry, and the Urine crude, this is a surer
 “ Evidence of the Malignity of the Disease ; and
 “ still the more, if no refrigerating or moisten-
 “ ing Remedies, have been outwardly applied ; a
 “ proper Use of which Medicines, in acute Dis-
 “ eases, is not so much to extinguish a Thirst,
 “ as to abate it. But in acute Distempers if the
 “ Thirst be perfectly removed, it is pernicious in
 “ the highest Degree.” From this Passage of *Galen*, it is obvious to every one, that it is highly pernicious, in acute Disorders, for a Thirst to cease for no manifest Cause ; as, for Instance, a beneficial and salutary Evacuation or Purgation, but in a crude State of the Distemper.

But this Want of Thirst, in such Cases, is most fatal and deadly, when attended with other destructive Symptoms. To this Purpose we find *Galen* discoursing, in his Comment on the first of the *Epidemics* : “ As an Addition to all those
 “ pernicious Symptoms under which the Patients
 “ laboured, we may reckon, that tho’ they
 “ were afflicted, with a violent Heat, and Estua-
 “ tion, they had no Thirst ; but as for those who
 “ where at first molested with a violent Thirst,
 “ and were afterwards freed from it, such an E-
 “ vent must be necessarily owing to one of these
 “ two Causes, that is, either a Solution of the Dis-
 “ ease, or an Extinction of the Faculty, in such a
 “ Manner, that the Sick are no longer sensible of
 “ the Evils under which they suffer: But the first
 “ was not the Case in those Disorders, since these
 “ Symptoms proved mortal in the Event.”

They who labour under acute Diseases, are not thirsty ; first, on Account of a cold and moist Humour distilling from the Head upon the Stomach, whence *Hippocrates* justly says, *Seet. 4. Aph. 5.* that they

they who are molested with a Cough, are not very thirsty, because the Phlegm, which distils from the Head upon the Stomach, takes off the Thirst: And this Want of Thirst is observed in some Pleuritic and Peripneumonic Patients; from which, however, nothing can be prognosticated with Certainty, since the sick, in such Cases, are distinguished from others, who are not afflicted with Thirst by their Tongue, which is not dry and parch'd, but moist and soft, from the Phlegm which lubricates it.

Secondly, a Want of Thirst in very hot Distempers, where the Patient is in a very high Estimation, proceeds either from a Delirium, which renders him insensible of what he suffers; or an Extinction of the appetitive Faculty of the Stomach, or from both Causes. Of Persons in a Phrensy, the Author of *Prorrhēt.* 16. says, *Little Drinkers, who are startled at the least Noise, are subject to Tremblings.* And Galen in his Comment, tells us, that *Phrenetic Patients are Βραχυπότοι, that is, have little Desire to drink, though their Disorder be of a hot and dry Nature, and their Tongue rough with excessive Dryness.* But we are taught by Hippocrates, that such Patients are disorder'd in their Senses, *Seēt. 2. Aph. 6.* where he says, *They who are affected with Pain in any Part of the Body, and yet have but little Sense thereof, have their Reason disturbed.* Hence he says of those Persons who labour'd under a Phrensy, and whose Cases he describes, *3. Epid. Seēt. 3.* that they were all free from Thirst: And he gives a particular Instance of this Kind in the same Book, Case the last, of the young Man of *Melibæa*, who labour'd under a Phrensy, unattended with a Thirst.

In such Cases as these, then, not to thirst, is a bad Sign; and, if attended with others of the like Nature, mortal; but without these nothing certain

can

can be prognosticated from it: For there are many Persons in a Delirium who never call for Drink, and yet recover, though, it is true, they are such as have no violent Delirium, nor other concomitant destructive Symptoms, particularly, which is much to be regarded, a Dryness of the Tongue. But where that Part is not only very dry, but also, black and foul, not to thirst is mortal in the highest Degree, as it shews, that the Disease is very strong and urgent upon the Patient; and that Nature is ready to sink under its Burden.

In a very hot Distemper, not attended with a Delirium, but a great Dryness and Adustion of the Tongue, a Want of Thirst is infallibly mortal, as it demonstrates the Faculty to be extinguish'd; and with the more Certainty, if the Thirst, under which the Patient laboured before, ceases unaccountably, and for no Reason; for this is a sure Indication of the Extinction of the Faculty. And we have very good Reason to assert it fatal, since it is impossible for Nature to be oppressed, and totally subdued, by the Disease, without the Appearance of several other mortal Signs. Thus it happened in the Case of *Erasinus*, 1. *Epid. Sect. 3. Ægr. 8.* “ Who had a continual Fever, with
 “ Sweating; an Elevation and painful Tension of the
 “ Hypochondria, black Urine, which had a round
 “ Enæorema, but no Hypostasis, a great Dryness
 “ of the Tongue, but no extraordinary Thirst.”
 Another Instance is in *Hermocrates*, 3. *Epid. Sect. 1. Ægr. 8.* “ Whose Tongue at first was parch'd
 “ with Heat, and soon after he was seized with
 “ Deafness, and was incapable of Sleeping, but
 “ not very thirsty.” And a little after we read,
 “ On the twentieth Day he had an Aversion to all
 “ Food, had the perfect Use of his Reason, but
 “ could not speak; his Tongue was very dry
 “ and parch'd, but he had no Thirst; and he slept,
 “ but

“ but labour’d under something of a Coma.” The same was observ’d in the Virgin Daughter of *Euryanax*, 3. *Epid. Sect. 2. Ægr. 6.* who through the whole Course of her Fever, of which she died, had no Thirst, but abhorred Food. From these, and the like Instances, we conclude, that in acute Diseases it is always a bad Sign for the Patient to be without Thirst, when he has been freed from it in an unaccountable Manner; but when a Thirst ceases for good Reasons, which may be given, such a Cessation is so far from being bad, that, on the contrary, it is a very good Sign; as it proved for Instance, in the Person who lay sick in the Garden of *Dealces*, 3. *Epid. Sect. 1. Ægr. 3.* who had several times, in the Course of the Disease been thirsty and delirious, but was at last, for a very good Reason, which was the Solution of the Disorder, freed from his Thirst. *On the twentieth Day*, says Hippocrates, *he fell into a Sleep, was restor’d to the perfect Use of his Reason, sweated, and was freed from his Fever and Thirst.* This Person underwent several Crises, which were preceded by a Thirst, a Dryness of the Tongue, and a Delirium; and these Symptoms were all alleviated, and the Thirst, in particular diminished, after a Crisis, as the Reason and Nature of the Thing required: But a Want of Thirst, contrary to Reason, or just Expectation, and attended with other pernicious Signs, is destructive and fatal, in the highest Degree.



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